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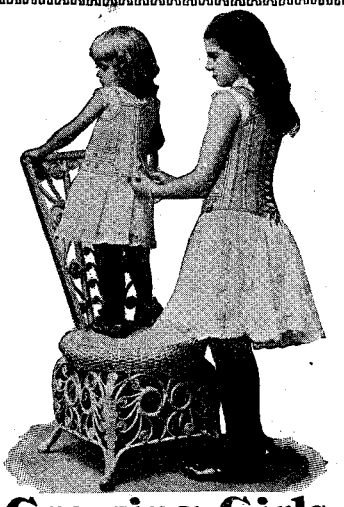

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The Outlook

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PROFESSOR ELY'S generalization that trades-union officials, contrary to the general impression, are the last men in their unions to urge the declaration of strikes and the first to urge their settlement, was again illustrated at the conference of bituminous coal miners in Columbus, Ohio, last week. From start to finish the officials pleaded for the acceptance of the compromise offered by the Pittsburg operators, but the strike feeling was so strong among the delegates, who would not be held responsible if the struggle failed, that the compromise came very near to being repudiated. A resolution to accept it at once was rejected by a vote of 407 to 415, and the resolution to continue the National strike for ten days in order to force more operators to accept the Pittsburg terms, and then end it wherever those terms were accepted, was adopted only by a vote of 495 to 371. The Illinois miners, whose employers, as a rule, are unwilling to accept the Pittsburg basis, voted as a unit against any settlement of the strike until it could be settled everywhere on satisfactory terms. It is not improbable, therefore, that the strike will be continued in Illinois, but it is believed to be practically at an end in Pennsylvania, West Virginia, Ohio, and Indiana. The strike was begun July 4. The gain in wages has been one-fifth. The present dissatisfaction is due to the fact that wages before the depression were another one-fifth higher than those now accepted. Had the miners' resources been such as to enable them unitedly to prolong the struggle, slightly better terms might have been secured. But with thousands of miners on the verge of starvation, and the probability of defeat if the ranks broke at any point, good generalship required the acceptance of the compromise. When the present contracts of the operators, assumed on the 54-cent basis, have been executed, it is hoped that the proposed settlement of future wages by yearly agreements will enable the miners to receive as much in proportion to present prices as they received prior to the depression.

❀

In vivid contrast with the peaceful character of the prolonged strike of the bituminous coal miners' union is the horrible bloodshed which last week accompanied the strike of the unorganized anthracite coal miners near Wilkesbarre, Pennsylvania. The facts in this case are difficult to determine, but the consensus of the reports is substantially as follows: Nearly a month ago twenty-five hundred miners in the Lehigh and Wilkesbarre Collieries struck for the wages paid by the same company in the Wyoming district, the removal of their superintendent, and the privilege of selecting their own physician. For the purpose of extending their strike the men adopted the policy of marching through the district to other mines. This campaign, according to the claims of the miners and their sympathizers, was one of persuasion, but according to the charge of the company officials and their sympathizers was one of terrorism. Both of these views are doubtless held in all sincerity, for while the friends of the miners point to the fact that the marchers were unarmed, the friends of the companies point to the fact that the marchers were the most ignorant class of Huns and Poles, in a high state of excitement. The Sheriff of the county took the view that the crusaders were riotous assemblies, and on Friday of last week, supported by a body of seventy armed deputies, he stopped a marching column on one of the roads and ordered them to disperse. According to his statement, his order was ignored, and when he attempted to arrest one of the leaders the mob assaulted him. Believing that "parleying with such a gang of infuriated men was entirely out of the question," he ordered the deputies to "fire, if they must." At first there were "a few scattering shots fired into the infuriated foreigners, and

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a moment later the entire force of deputies discharged a solid volley into the crowd." According to the miners, and to the statements made by local pastors, the firing was entirely needless, and the second volley was discharged at a fleeing crowd. Over twenty miners were killed, and more than double that number wounded. Of course the excitement throughout the region was intense, the miners believing that their comrades had been murdered, and the local public generally sharing this view. To preserve the peace, Governor Hastings ordered the mobilization of State troops upon the scene of the disaster. This order was promptly executed, and martial law now prevails in the district. Final judgment regarding the responsibility for the bloodshed should not be formed until there has been an authoritative investigation into the facts. Governor Hastings would confer a great public service by ordering such an investigation.

❀

A very serious question and one of very great interest is again forced upon the attention of the American people by this dreadful tragedy. Our system of dealing with mob violence, borrowed from England, is, briefly, to leave the Sheriff to deal with it if he can, and to authorize him to call upon the Governor, and to authorize the Governor to call upon the President, if the exigency is sufficiently great to require such enforcement of the Sheriff's authority. The American dread of military intervention has made Sheriffs very loth to call on the Governor, and sometimes has made Governors loth to respond to the call. In consequence, sometimes we have had the mob terrorizing the community, and abstaining from violence only because they were not resisted; sometimes, as in the Homestead case, private parties employing armed forces, sworn in as special constables, to defend their property from attack; sometimes, as in several recent cases, the courts, under cover of equity powers, assuming the duties of an executive, and undertaking both to prevent and punish crime, freed from the restraints which the Constitution puts upon the executive. All three methods are full of peril; what we need is a recognition of the fact that great masses of men, unfamiliar with Anglo-Saxon law and unrestrained by Anglo-Saxon conscience and education, cannot, in a condition of turbulent excitement, be kept in order by the persuasion of a Sheriff. That there are some perils in the free use even of a volunteer militia is true; but they are insignificant as compared with the perils involved in mob law, in private war, or in judicial usurpation. What we need is the frank recognition of the fact that, whenever a great body of foreigners, of the character of the Hungarian and Polish miners, combine in a great strike, this involves peril to the peace of the community, and that ordinarily the local authorities have neither the means nor the training which fit them to preserve the peace. In such a case the Sheriff ought not to wait until property is looted or lives destroyed by the mob. He should call at once on the Governor, and the Governor should at once furnish the necessary force. For it is the duty of Government to prevent not only war in the community, but rumors of war; not merely violence, but the fear of violence; and in such a case there should be power in the authorities, if it does not already exist, to prevent the massing of great bodies of men who practically take possession of the public highways, and by their mere presence fill the hearts of peaceable citizens with what our history has too often shown to be well-grounded fear. If a company of militia had been at the Sheriff's back to halt the dangerous procession, the frightful tragedy which has occurred would probably have been averted, and America would have been saved the public disgrace which has fallen upon it.

❀

Mrs. Florence Kelley, whose efficient work as factory inspector in Illinois has more than once been noticed in these columns, is factory inspector no longer. Though the friends of the child labor law, including President Finley, of Knox College, had received assurances that Mrs. Kelley would be reappointed, she was removed week before last, and a former employee of the Alton Glass Works has now been appointed in her stead. Mrs. Kelley's removal was accepted as one of the natural consequences of the spoils system maintained at Springfield, for—though the daughter of the famous Philadelphia Congressman—Mrs. Kelley is not a Republican. When, however, her successor was named, the public felt that the occasion for the removal was largely her zeal for the enforcement of the laws. The Chicago "Times-Herald," an independent Republican paper, in its head-lines declared that the child labor law had been "betrayed,"

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and its enforcement put into "the hands of its enemies." In support of this view the "Times-Herald" gives the history of Mrs. Kelley's relations with the Illinois Glass Company, and the Glass Company's relations with the present appointee.

❀

In 1894 Mrs. Kelley found that the Glass Company had in its works two hundred boys under fourteen years of age, whose employment was altogether in violation of law, and four hundred more under the age of sixteen, without certificates as to their schooling, etc., such as the law required. The Company protested that the child labor laws of other States were not enforced against glass companies, and gave Mrs. Kelley to understand that the Company could not and would not carry on its business if the law was enforced in Illinois. Regarding the declaration that the glass-factories in other States violate the child labor laws with impunity, the "Times-Herald" states that this is in a large measure true, but attributes it to the fact that the inspectors in other States who have tried to enforce the law against the glass-works have, like Mrs. Kelley, lost their positions. Much of the work in glass-factories, it explains, can be done by children barely old enough to start to school. The cheapness of the child labor creates, of course, a motive for its employment not easily resisted—parents as well as employers being ready to ignore the children's need of schooling and the physical evils resulting from employment within a few feet of furnaces at whose doors the temperature is 1,200 degrees Fahrenheit. But, whatever might be the profitableness of the child labor either to the factories or the parents, Mrs. Kelley was determined that the law should be obeyed, and, with the support of Governor Altgeld, finally secured its supremacy. When Governor Tanner was elected, two candidates for the factory inspectorship presented themselves from the city of Alton. Senator Sparks, of that district, is reported as saying, "Tanner told me from the first that we could name the factory inspector." The candidate appointed had the indorsement of the officers of the Glass Company. Hence the belief that the child labor law will be leniently enforced.

❀

Apparently our medium-sized cities are to be the innovators in matters of municipal administration. We have already noticed that Toronto, Detroit, and Indianapolis have taken the lead in the reduction of street railway fares, and that Wheeling, Cleveland, and Detroit have taken it in the reduction of gas rates. Now Buffalo, N. Y., which already has about the lowest water rates of any city of similar size in the country, comes to the front with the proposition to further reduce the rates by assessing a part of the expense of the water department against the taxpayers. Heretofore, in Buffalo, as in most cities, the consumers have paid all the expenses of the department, practically nothing being paid by the city for the protection furnished against fire, and nothing being paid by the owners of vacant lots and new additions for the extension of the water-mains through their property. On the contrary, the water consumers have been paying large sums, thereby relieving taxpayers. In 1896, according to Baker's "Manual of American Water Works," the operating expenses were $231,000, and the interest on outstanding bonds was $165,000, making a total of less than $400,000; yet the consumers paid in water rates in the neighborhood of $600,000. If the present proposal to raise by taxation about one-third of the expenses of the department goes into effect, water rates in Buffalo will be so low that landlords will not be deterred thereby from providing bath-rooms in inexpensive houses. In fact, bath-rooms in the apartments of working-people might soon become the rule instead of the exception. The present proposition in Buffalo, and the vote recently taken in Detroit in favor of absolutely free water, indicate that the European institution of free public baths may lose its luster in the presence of the American institution of free private baths.

❀

The decision of President Andrews that his engagement to assume charge of the proposed Cosmopolitan University prevents the withdrawal of his resignation at Brown gives National interest to the way in which he proposes to conduct the new system of university extension. This is set forth with considerable fullness in the September number of the "Cosmopolitan Magazine," the proprietor of which, Mr. John Brisben Walker, is the founder of the new University. The work of this institution is avowedly along the lines marked out by the Chautauqua movement, but extends them much further, by providing that men and women everywhere, without any pay-

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ment whatever, and without any affront to their religious prejudices, may receive competent direction in their studies. Dr. Andrews fully realizes the shortcomings of such a system. "Doubtless," he says, "the best teaching can be done only when master and pupil are face to face; also, the best teaching in the sciences requires laboratory facilities. But these difficulties will not, in thoughtful minds, essentially detract from the dignity or the value of the enterprise. Courses of reading in the various ranges of art, science, philosophy, and literature can be carefully prescribed and conscientiously supervised; examinations thereon can be conducted; the merits and defects of work pointed out; promotions instituted, and, ultimately, degrees offered."

❀

But the chief work of this university extension system is not to be in the field of science, as that word has been too narrowly used, but in those of literature, history, and that study of society which fits men for the duties of citizenship. In the field of literature Dr. Andrews stands most emphatically for the closer study of "the literature of power" as opposed to "the literature of knowledge." Regarding the prolonged study of the dead languages as a means of reading a very little classical literature, Dr. Andrews says that though he "began teaching an enthusiastic classicist, considering Greek and Latin the education par excellence," his experience and observation have convinced him of "certain grave intellectual and moral vices connected with classical training which most debaters overlook." The chief fault he finds with classical study is its effect upon the English style of the student. "The study of the classics," he says, "is a positive obstacle in the way of acquiring an easy, idiomatic, and forcible English style." The main innovations he proposes in the new curriculum are as follows:

I. Unprecedented emphasis upon thoroughness, logic, and system in all the studies pursued. Every instructor, without distinction of departments, should be charged not only to make his own work a model in logical particulars, but to insist on the same in all written work submitted to him.

II. Unprecedented emphasis upon moral character and conduct. There should be a continuous training in ethical matters, not confined to a single miserable term, which is only better than nothing, but running through the entire course. Pupils should be introduced to the most inspiring ethical literature.

III. Biology in the largest sense (including the entire range of social science) in place of Latin and Greek.

Such a correspondence school as is proposed, and under such a teacher as Dr. Andrews, seems to us an admirable supplement to our present courses of free instruction in this country; but it is an unfortunate misnomer to call it a university.

❀

Intellectual intolerance, which would make cringing sycophants out of professors of economics, is not confined to any one political party. In the State University of Missouri the Democratic Board of Curators, during the early summer, appointed a committee to investigate the text-books used and the character of the lectures given in political economy. This committee has recently been at work collecting evidence, and the character of that submitted, if we may trust the local paper published at Columbia—the seat of the University—shows that the attack made upon the professor of political economy is brutal in the last degree. The chair is held by Dr. F. C. Hicks, who is charged with advocating in the class-room a protective tariff, the gold standard, and, in general, Hamiltonian as opposed to Jeffersonian views on political questions. It is to the credit of the Board of Curators that no one of their number had been willing to pay any attention to these charges until Congressman Benton brought them up last June. If these charges were all true, there is certainly no State in the Union where the advocacy of the proscribed views could do more to broaden the horizon of students than in Missouri. But, apparently, the charges are false. Dr. Hicks is shown to have presented the arguments both for and against the controverted political propositions with the utmost fullness and dispassionateness, and to have used every effort to make his students read the best things written on both sides of every question. Free-coinage graduates of the college testify most cordially to the ability and fairness of Dr. Hicks's work; some of them stating that, as a result of the study he had inspired, they had abandoned monometallism. The number and influence of the free-coinage graduates who support Dr. Hicks probably assures a favorable report from the committee, but it is none the less a most serious scandal that a professor who conscientiously endeavored to broaden the minds of his students should have his teachings investigated because his

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individual views might differ from those of a majority of the people in the State. Nothing could be so fatal to the future of State universities as the displacement of professors because of their party allegiance. Such an extension of the spoils system would not merely be degrading to the professors, it would be degrading to the State.

❀

In New York's municipal campaign the past week has brought into evidence the desire of many individual Republicans and of some local Republican organizations that Mr. Low should be accepted as the party's candidate for Mayor. Mr. Quigg, speaking supposedly for Mr. Platt, still stoutly asserts that the coming Republican Convention cannot possibly take such action, but we have on the other hand the assurance of the leading Republican newspaper, the "Tribune," that "the district leaders, speaking privately, express the hope that a separate ticket will not be named," and that a large body of the rank and file of enrolled Republicans, "who are strict partisans, even among those who are in politics to get employment," believe that party policy demands the nomination of Mr. Low. Their reasoning is precisely that set forth in The Outlook last week. Among those Republican voters whose love of the party as a National organization weighs less in this juncture than their hope for good municipal government there is substantial unanimity in favor of Mr. Low's candidacy. In Brooklyn the Republican politicians are divided on the question, and an extremely lively struggle for supremacy in the primaries is going on. Meanwhile all signs point to a division among the Democrats. Last week a conference of 250 delegates from Bryan Democratic organizations decided to nominate a municipal ticket on the National Democratic platform of last year, and issued an appeal to voters, the essence of which is contained in these sentences:

> A slight relief has recently been felt, caused by the failure of crops abroad; but such relief can only be partial and temporary; we cannot always rely upon the misfortunes of other nations to alleviate the distress caused by our own misgovernment. The trusts are as grasping as ever, the income tax is needed as much as ever, government by injunction is just as oppressive, the national bank monopoly is just as unfair, and the power of the gold monopoly has become even more apparent.

The Tammany campaign is, it seems, to be made chiefly on the assertion that under Tammany rule taxes were lower than at present—the assumption being that New York prefers cheap, corrupt, and inefficient government to paying a fair price for an honest and efficient administration. In this assumption the Tammany leaders show a total failure to appreciate the practical education the voters have been receiving for two years past. Altogether there will be six municipal tickets in the field, if the Republicans put forward a separate ticket—namely, the Republican, the Citizens' Union, the Tammany Democrat, the Silver Democrat, the Prohibitionist, and the Social Democrat.

❀

The appearance of yellow fever at Ocean Springs in Mississippi has been followed by a few cases of the disease at Biloxi in the same State, and six or seven cases in New Orleans which, after some dispute, have been officially pronounced to be yellow fever. The cases in New Orleans have all been in one small neighborhood, and are supposed to have come from infection growing out of a single case of a person who came to that neighborhood from Ocean Springs. In the last-named town there have been over 700 cases of fever, but the large majority of these are really dengue, or other comparatively less dangerous types than the virulent yellow fever. The ratio of mortality has been quite small. Many places in the Southern States have adopted quarantine regulations against New Orleans and other suspected towns. The latest reports are more favorable than those received in the middle of the week. The United States Surgeon-General's Bureau has taken energetic measures to keep the epidemic under control. A camp has been established at Ocean Springs, and all possible assistance is being rendered. A bacteriological outfit has been sent from Washington with a view to testing the methods of Sanarelli, the South American physician who claims to have discovered the germ of yellow fever. At New Orleans the sanitary condition of the city is said to be better than in former years, and the danger of a general spread of the disease proportionately less; but it is certain that there is still ample room for improvement in the city's sanitary condition, and it is earnestly to be hoped that the present alarm will stir the city authorities and the people to action. The middle of September is a later date than usual for the appearance of yellow fever, and there is a

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general hope that an early frost may come to aid in stamping out the disease. Improved medical methods and better observance of sanitary laws have made this pestilence less frightful than it was a generation ago, but it is still naturally a source of fear and a cause of local business paralysis.

❀

The opening of the public schools of New York on September 13 marks a new era in the history of education in this city. For the first time the children of the city will have high schools: one for boys, one for girls, and one co-educational, each under an expert in this particular division of public education. Another advance has been made in the unification of the administration of each school. Heretofore the schools have been known as Primary School No. So-and-so or Grammar School No. So-and-so. After September 13 the schools will be known as Public School No. 1 to No. 168, inclusive. The placing of each school under one principal is following out the idea now dominating the Board of Education, the centralizing of authority and responsibility. This uniting or consolidating the schools under one head will result in a saving in salaries to principals and heads of departments of from $2,000 to $7,000 per year in each school. Twenty teachers, at a salary of $1,000 each per year, have been appointed as special teachers of manual training. Each will be assigned to a district to conduct teachers' classes and to supervise and enlarge manual-training work in the schools. The Committee of Instruction of the Board of Superintendents has materially reduced the pressure of time on teachers and pupils by a new schedule which correlates the studies undertaken in the primary departments. Reading, spelling, nature work, observation, drawing, are so combined as to be an unbroken study. It is expected that 225,000 children will apply for enrollment in the schools. The cost of the public schools of New York this year will be $7,000,000—an increase of from twelve to fifteen per cent. over that of last year in money; but there is an increase of fifty per cent. in educational opportunity for the children of the city, aside from the mere increase of seating capacity in the schools.

❀

The opening of the public schools of Brooklyn marks the beginning of two experiments. In the overcrowded sections of the city two distinct sessions a day will be established. Each session will have its separate pupils and teachers, entirely distinct, though doing the same work. This experiment will be watched with interest by educators all over the country. It seems to offer many advantages to the children of the tenement-house homes that they have not enjoyed, because the division of school time made it impossible. The introduction of the kindergarten in Brooklyn has met one rebuff. The committee established high standards of specialization, in addition to the requirements of the law as to general education. Comparatively few of those taking the examination passed, and not enough of those who passed the examination would take positions at the fixed salaries—$550 for directors and $350 for assistants, with a gradual increase to $750—to open the number of kindergartens planned by the committee. The committee and the school authorities face the fact that they must increase salaries or lower the requirements for kindergartners. The intelligence of the school authorities in Brooklyn will doubtless result in the increase of the salaries. Every kindergartner is required to have had a training in a training-school satisfactory to the Superintendent of Public Education and two years' experience in kindergarten work to be eligible to a director's position. A lower standard would be fatal to the experiment. The Brooklyn schools show a steady upward progress; they do not have to lose time in undoing the results of bad methods, stagnation, and indifference, as do the New York schools.

❀

The Merchants' Association of this city is persuading one railroad after another to offer "excursion" rates to buyers coming here from different parts of the country; and similar associations in Chicago, Philadelphia, Boston, New Orleans, St. Paul, Richmond, and even smaller cities are endeavoring to secure like discriminations. Some railroads—notably the New York, New Haven, and Hartford—have refused to grant such concessions, and the curious spectacle is presented of metropolitan dailies accustomed to defend railroads against farmer critics now arraigning the obduracy of the "monopolies" refusing to discriminate. For our part, we have nothing to say against the advantage of lower fares—even from the standpoint of the permanent prosperity of the railroads; but we

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are compelled to agree with the Springfield "Republican" that these excursion rates to buyers are contrary to public policy. One of the great objects of the Inter-State Commerce Law was to keep railroads from discriminating in favor of the large cities reached by two or more roads, as against the small towns and rural districts reached by only a single road. It is this discrimination, more than anything else, which has made the Nation's wealth center in the cities, until to-day not only the great bulk of the personalty but half the value of the real estate of the country is in cities containing but a third of the population. Special excursion rates to buyers which great cities can obtain and small cities can not will further concentrate wealth in the commercial centers. The manifest duty of the railroads is to grant equal rates to all places and to all classes of people. To offer special rates to merchants only, and to the largest cities only, is an abuse of power which railroads should refuse to practice, and which commissions and legislatures, if necessary, should restrain.

❀

Much interest was shown by financial men in the great centers here and abroad last week in the report that the directors of the Bank of England had consented to hold one-fifth of their reserve in silver. The report has not been confirmed. Silver has advanced from its low record, but has since declined slightly. The advance is due, say some, to the above report; others ascribe it to the action of the Indian Government in inviting tenders of drafts for one crore of rupees (about $5,000,000), and others to the Government's refusal to draw Council Bills for a period of not less than ten weeks. These bills are drawn against those Indian revenues which go to the home Government, and when merchants have accounts to pay in India they buy these bills. Now that they cannot obtain them for ten weeks anyway, they must use gold or silver, and are demanding both. The Government had already used the amount against which the drafts would have been drawn in paying the extraordinary demands made by the recent pestilence and famine; hence the necessary discontinuance of Council Bills. Last week's Government estimate of the United States wheat crop at 463,000,000 bushels was discredited by those who claim that the Government underestimated last year's crop by over forty million bushels, and the crop of 1891 by over seventy million. Commercial estimates of this year's crop are fifty to seventy-five million bushels ahead of the Agricultural Department's figures. We need about 375,000,000 bushels for home consumption, and, whatever the total for export may prove to be, present shipments are double the average for the past three years. September wheat now sells in New York at $1.04 a bushel. The corn crop, according to the New York "Journal," shows a large decline, but "in cash the farmer will not be a sufferer, as already the increase in value has reached ten cents a bushel, and is still increasing." In Illinois, for instance, according to the "Journal," the corn crop will be worth to farmers seven million dollars more this year than last.

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The adoption by the Convention of soft-coal miners of the proposal for a settlement of the strike is welcomed by manufacturing interests, although in certain districts there will hardly be time enough now to get sufficient winter supplies by water routes. Iron now reflects the general business improvement. At the beginning of the year the weekly output of pig iron was less than 160,000 tons; on August 1 it had increased to 165,000 tons, and on September 1 to 185,000. Reports from the Sault Canal of the movement of ore indicate the largest product on record. As to the steel market, the past fortnight has seen the first shipment of our rails to Australia. The Maryland Company, the first successfully to compete with English factories, has engaged to deliver eight thousand tons of rails for use on the East Indian Railway. Shipments are also being made to South Africa and other British colonies. An official of the Maryland Company is reported by the Baltimore "Sun" as saying that our manufacturers are handicapped to a great extent by the cost of transportation, while the steamers running out of British ports carry the products of English mills at rates which encourage the shippers. Americans have to depend exclusively on foreign bottoms. Our tariff duties also operate as another handicap. That we have obtained foreign markets in face of these two obstacles is a proof of the excellence of our goods and of their attractive price. Last week's stock and bond market was a notable one, sales of stocks being four times as great as at this time last year, and of bonds (a more accurate measure of improved business) nearly six times as

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great. The principal event of the week was the declaration of an extra dividend by the Chicago, Milwaukee, and St. Paul Company, and the advance of that stock to par for the first time since 1883.

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Early in the week it was stated that Lord Salisbury's proposals for the settlement of the questions relating to the evacuation of Thessaly by Turkey had been accepted by the Powers. Every one has waited with interest, but in vain, for a clear explanation of this extremely vague and loose announcement. As we have heretofore explained, Lord Salisbury's general scheme was that the Powers should control the Greek revenues, in part at least, and thus guarantee the payment of interest on the bonds which Greece should issue to pay the indemnity to Turkey. It now seems that Germany has been insistent upon the condition that the guarantee of the Powers should extend to all the creditors of Greece as well as to Turkey. Lord Salisbury is said to have yielded on this point, and a victory for German diplomacy is claimed. We confess that we see nothing humiliating in the acceptance by Lord Salisbury of this condition; it will not hinder the settlement with Turkey; it will be received with rejoicing by Greece's creditors; indeed, it is difficult to see how it will injure any one, though doubtless it will be disagreeable to Greece to have this extra pressure put upon her finances. No word has been said publicly, so far, about the method in which the control by the Powers of Greece's finances is to be practically carried out. There is room here for any amount of dispute and diplomatic delay. When the withdrawal of the Turkish troops from Thessaly is accomplished, there remain even then not a few puzzling and difficult questions over which the Powers may very probably wrangle for months. One of these is Cretan autonomy; another is that of the exact boundary to be established between Thessaly and Turkey. As to the latter, if the line is that which was announced as determined upon some time ago, Turkey will be in a position to overrun Greece whenever she desires. Altogether it is clear that the problem of the "Near East" is not yet finally solved.

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Last week the Anglo-Egyptian troops accomplished a notable task in the capture of Berber, the Dervishes withdrawing their eastern outposts and concentrating on the Nile at Metemneh as their northernmost post. The Anglo-Egyptians have, therefore, control of the river all the way southwards to the junction of the Atbara. Berber is the next town to Khartûm-Omdurman in importance, and is about two hundred miles north as the crow flies. Its occupation is largely due to the native tribes, who have shown themselves friendly to the British and are glad at a release from their long oppression by Dervish tyranny. They are also anxious for the safety of their crops, and see that it is for their interest to side with the invaders. At Suakim, Nubia's port on the Red Sea, there is also rejoicing on account of the fall of Berber, and measures to establish communication with the Anglo-Egyptian forces on the Nile are rapidly advancing. Perhaps the railway projected in 1884 will now be built. Suakim has been a British possession since 1882, and has always been an important place, being the head of the caravan routes into the interior. Now that the natives are co-operating with the Anglo-Egyptians, the march to Khartûm and Omdurman will be greatly facilitated, and the miserable history culminating in the massacre of Gordon may be atoned for, as much as is possible as this late day. It is interesting to learn that the engineers who have been sinking wells in the desert believe that the discovery of water there indicates a subterranean Nile passage across the big bend from Abu Hamed to Korosko. If this is so, it will change Nubia. Not only will travel be revolutionized, but villages will spring up in the heart of the desert. A railway is being built across this bend, three thousand men being employed, many of them Dervishes who have been captured by the northern forces. Everything points to the redemption of a country once occupied by the British and then allowed to lapse into savagery.

❀

The rivalry between German and Slav in Bohemia and Moravia is seriously embarrassing the Austrian Government. In order to conciliate the Slavs, the Government recently issued an ordinance making the Czech tongue one of the two official languages throughout Bohemia. As a reply, the Germans held immense meetings of protest everywhere, some of which passed off quietly enough. One, however, at Eger, on the Bavarian

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frontier, had to be suppressed by the Government, whereupon the Germans crossed the border and held their meeting in Bavaria. They returned, determined to hold another meeting on their own soil, and the assemblage was dispersed only at the point of the bayonet. Among the speakers were well-known members of the Reichsrath and the provincial Diets. As an indication of present bitterness, German proprietors in Eger and other large towns have given notice to their tenants among the Government officials that at the end of the present quarter they must give up their leases and vacate their houses. An attempt has even been made to stop the free sale of Czech newspapers. On the Czech side the natural result has been to develop aspirations toward local self-government. It may not be known that the Germans in Bohemia regard the Slavs as men of an inherently lower civilization; nor should the point be overlooked that there is a firm alliance between the Germans and the Magyars against Slav influence. Many Germans have declared that they would leave the country rather than give up their ascendency. It is not impossible that the restless Emperor in Berlin hopes to make capital out of this agitation in case of a conflict with Austria. The Provincial Diet of Bohemia will shortly assemble for the purpose of settling the question of official languages in the province, but it is believed by many that these efforts will prove fruitless, and that Imperial measures will be necessary—measures which may involve the fall of Count Badeni's ministry. The Pan-Germans would like nothing better than to demand his impeachment. The rival nationalities in other Austrian provinces are to some extent imitating the agitation in Bohemia, and the result may involve not only the present ministry but the Hapsburg dynasty. The future of the dynasty would indeed be more assured if the present Emperor could be succeeded by so admirable a character as himself.

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For the first time since 1889 the United States was represented this summer at the annual meeting of the Inter-Parliamentary Conference for Arbitration. This Conference is made up exclusively of members of the parliaments of different nations of the world. This year the sessions were held in Brussels. The representative of the United States was the Hon. S. J. Barrows, member of Congress from Massachusetts. The main object of these conferences is to aid, through the influence of their members, in securing the recognition of the principle of arbitration in treaties and in legislation. The resolutions adopted at the recent session express regret at the failure of the United States Senate to ratify the Anglo-American Treaty, and satisfaction at the report that another treaty of arbitration "is being prepared at the instigation of President McKinley." The Conference refers with rejoicing to legislative action looking toward international arbitration taken during the last year by the parliaments of Austria, Belgium, Denmark, and Sweden. Mr. Barrows, the American delegate, was received with a specially warm welcome. From his address we quote a few sentences:

> In the United States I am persuaded that the spirit of peace and concord slowly makes progress. Its development is favored by the character of our institutions. We have a confederation of forty-five States from the Atlantic Ocean to the Pacific, and from Canada to the Gulf of Mexico, including the Territory of Alaska and the Aleutian Isles, so that the city of San Francisco, measuring from east to west, is about the geographical center of the United States. For all this territory of seventy millions of people we have only an army of 25,000 men, which serves as national police. Our Federal Constitution is such that no State can put a tax upon its neighbors. We have neither custom duties nor octroi between the States. We have no vessels of war on the great lakes which separate us from Canada, and along that vast boundary-line there are no fortresses. It would be an error, however, to suppose that the people of the United States are not affected by the ideas of military vainglory which exist in other countries, and which create a false conception of what constitutes "national honor;" but in face of these dangerous theories the advocates of international arbitration may point to a series of decisive victories. In a period of one hundred years the United States has adjusted by arbitration more than seventy cases of international disputes.

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During the past few weeks Sir Wilfrid Laurier, Prime Minister of Canada, has made some notable speeches. In each he has emphasized, not only the value of the preferential trade which he has introduced into the Canadian tariff, but the increasingly independent position of Canada herself. As to the first, the denunciation of the German and Belgian treaties (required in order to give effect to Sir Wilfrid's policy) has been approved by British free-traders and protectionists alike. Lord Farrer says: "We are all of us agreed that freedom is greater than free trade, and that, whatever be the merits of free trade, it is for Canada to decide upon her own

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policy, unfettered and unhampered by any engagements of the Imperial Government." In receiving the Cobden Club's gold medal, Sir Wilfrid Laurier declared that if the British Empire were to be maintained, it could be only upon absolute freedom, political and commercial. "In Canada we have the protective system, and we have had to deal with it carefully and gradually. The only reform of a permanent character we have achieved is this—that no duty shall be levied simply for protection, but only for revenue." On returning to Canada last week the Premier used this forceful language at Quebec: "The denunciation of the treaties means the fiscal independence of Canada and the British colonies in their trade with foreign powers. We are practically independent." At Montreal he said: "I bring back more freedom for my country, more commercial liberty. We are still a colony, but we are also a nation. On the day when the treaties were denounced I felt that Canada had received baptism, that a new nation had been conceived in liberty. When England made us such a concession, she practically recognized our independence." At Ottawa the burden of the Premier's speech was in his cry, "Now we are free!" Canada's independence will be interpreted, not only by her people but by our own, in the spirit of Sir Wilfrid Laurier's words. We venture the opinion that he has obtained this new power to use, not so much in promoting trade with Great Britain as in promoting the larger and more natural trade with this country, a commerce which all continentalists hope to see freed from tariff barriers.

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The imposition by our Government of an import duty of two dollars a thousand feet on sawn lumber, followed by the provision that a still higher import duty may be imposed in the event of a retaliatory duty in Canada, has provoked much discussion across the border. We have imposed no import duty on saw-logs; by the Canadian tariff sawn lumber is admitted into Canada free, and saw-logs are exported free. The effect of these arrangements is injuring the owners of sawmills in Canada and the workers in them, as tending to transfer the sawing of lumber from Canada to this country. Ontario lumbermen declared that the exportation of saw-logs should be restricted, thus avoiding a retaliatory duty and its consequence. At a great meeting in Toronto the Provincial Government was requested so to amend the regulations that all pine timber cut under license in the Province of Ontario shall be manufactured in Canada. About three hundred million feet of logs are annually shipped to this country, according to the statement of one of the principal lumbermen. The export of spruce for pulp-wood is a kindred subject to the saw-log question. The Oswego "Palladium" says that, as a matter of fact, the export duty on pulp-wood will only hasten the consummation which natural and industrial conditions would surely bring about. Our pulp-wood resources are rapidly approaching exhaustion, and it has already been found necessary to import pulp-wood from Canada, where there is plenty of spruce along navigable streams furnishing many fine power-sites.

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Richard Holt Hutton

The cable announces the death of Richard Holt Hutton, in his seventy-first year. His permanent contribution to English literature is embodied in six volumes of Essays—literary, biographical, and theological; but he is best known to the thoughtful students of contemporaneous English life and thought as the editor of the London "Spectator." This position he had held since 1861, and his influence in it has been so pervasive that the most experienced and critical student of its pages would find it difficult to determine which articles had emanated from his pen, and which had only been inspired by his thought and imbued by his spirit. The circulation of the "Spectator" has, we believe, never been large; but its influence has been great, because it has circulated among thought-leaders, and, by its spirit, temper, and intelligence, has exerted a formative influence among a class of readers who were themselves forming the opinions of others. Less academic and scholastic than the "Academy," less brilliant than the "Saturday Review," it has been more vital and purposeful than either, and, therefore, more influential. In humaneness of sympathy it has been superior to the "Academy," in sobriety and seriousness to the "Saturday Review." It has never been neutral on any question; but if to be partisan is to be the advocate of a party rather than a principle, it has never been partisan. The readers of the "Spectator," whether they agreed with it or not, have always felt sure that its editor sought only to

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know and declare the truth, with absolute indifference as to how the truth would affect his subscription list. This singleness of character has given to Mr. Hutton's writings their charm and their influence—a charm and an influence due to a judicial temper and a clear, prophetic vision.

Politically, Mr. Hutton was a Liberal, but not a Radical. He belonged to no party in either State or Church. When, however, Mr. Gladstone and the Liberals adopted Home Rule, Mr. Hutton parted from them; and since that time he has been classed, and probably would have classed himself, as a Liberal-Unionist. It was not only, however, on the question of Home Rule that Mr. Hutton parted from the Radicals. He had a distinct aversion to democracy; an aversion which made him curiously susceptible to erroneous impressions of American institutions, humorous misreports of which sometimes found their way into the pages of his journal. In so far as it is possible to interpret the views of such a man in a single sentence, it will perhaps not be unjust to say of him that he desired the welfare of all the people, but dared not trust them to secure it for themselves; that he believed in government by a true aristocracy, but administered in the interest of all classes. In his early life he was theologically a Unitarian. In his later life he became a member of the Established Church, and an earnest believer in what we may call a spiritual Evangelicalism. In his essay on "The Incarnation and Principles of Evidence" he has stated with great lucidity the ground of his acceptance of the doctrine of the Incarnation. But, what is more important, he has stated the basis of his spiritual faith. Of truth he says, "'It is too great for me—I cannot grasp it,' we say, and yet I know the deficiency is in me, not in the reality; and one reason that I believe it, is because I am conscious that it is too great for my belief." He was a firm believer in the Establishment, at least for England; was regarded in later years as a High Churchman; and was even charged with tendencies toward Rome—a charge which seems to us sufficiently refuted by two of his essays, the one on "Romanism, Protestantism, and Anglicanism," and the one on "Cardinal Newman." The latter was published in 1887, and we do not recall anything from his pen indicating a change of faith since that time. Ecclesiastically an Anglican, theologically he was a Broad Churchman, and one of the ablest interpreters of that school. No modern critic has stated with greater clearness the essential spiritual principle of the Higher Criticism than Mr. Hutton has in his essay "What is Revelation?" published a quarter of a century ago: "This, I believe, is the only peculiarity of Jewish history, that a race of prophets was permitted to proclaim—with varying truth of insight, no doubt, but still with far clearer and more continuous vision of the divine purpose than any other nation has witnessed—what God would have had the people do and abstain from." We doubt, also, if the supernaturalism of the Old Testament has ever been stated more clearly than in the following sentence from the same essay: "Judaism taught us that Nature must always be interpreted by our knowledge of God, not God by our knowledge of Nature."

Our impression is that the "Spectator" was so far Mr. Hutton's personal organ, so far the expression of his own thought, that it cannot be in the future what it has been in the past. We shall watch with great interest to see whether he has educated any disciples to continue the work which he did so admirably, with so little *éclat*, and with so little care for it.

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Mr. Mills's Position

The National reputation of Mr. B. Fay Mills gives a public interest to a letter from him published simultaneously in the "Independent" and the "Congregationalist." This letter has been called forth by the rumor that he is about to sever his connection with the Evangelical churches, with which he has heretofore been connected, and to unite with the Unitarians. If, after a careful reading of his letter, we still find it difficult to say whether Mr. Mills is Evangelical or Unitarian, it is partly because his letter is theologically indefinite, and partly because the same thing is confessedly true of the position of the Unitarian denomination. He is certainly so far in sympathy with that body as to believe that a definite view concerning the supernatural character of Christ is not a matter of any religious importance. The most significant portion of his letter, and that which most clearly defines his position, is as follows:

I have for several years been gradually modifying my theories. I never, in my evangelistic work, preached the Old School theology, which

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has always seemed to me unnatural and immoral. I have for the most part sympathized with the views of such men as Maurice and Bushnell. But in recent years we have received such floods of light from history, science, philosophy, and literary criticism that, after such conscientious investigation, careful study, and prayerful meditation as has been possible for me, I have been led to accept most of the conclusions and hypotheses of what might be called modern thought, concerning the unity of the universe, the development of the world, and the progressive character of revelation. I would not dogmatize, either in affirmation or denial, concerning the Scriptures, the supernatural character and work of Jesus, or the mysteries of the world to come. The older orthodox theories have ceased to interest me, except from a historical standpoint, and so far as belief in their essential character seems to me to hold in bondage some devout souls who should be living in the freedom of the largest faith in God. I shall deny nothing except where denial of one thing is necessary for the affirmation of another. But the positive religious philosophy which seems to me to embody a great gospel includes only the love that believes and hopes as well as endures and bears all things. By the preaching of the doctrine of progress I think men should be convicted of the sin of loving the lower in place of the higher good, and of choosing that which has been in place of that which is to be, and may be summoned to the holiest life of Christlike faith and self-devotion. Until I have more light I cannot conceive a greater message than this.

To this should be added the further statement:

I am a member of two denominations now, and would join the rest if the way were open. But I am especially in harmony with the avowed Unitarian platform of the "Religion of Jesus as summed up in love to God and Man," as being the first genuine spiritual rather than doctrinal statement of the terms of fellowship with which I am acquainted. It is not so much the formula used (as I should prefer one broader still) as it is the principle, which I indorse.

Mr. Mills thinks there is no excuse for the organization of a Unitarian denomination, apparently because he thinks that all Christians should unite on the "Unitarian platform;" and he does not intend to withdraw from the Presbyterian and Congregational denominations, with both of which he is now connected, though he will find no fault if they withdraw their fellowship from him, after he has made to those bodies respectively, as he expects to do, a frank statement of his theological position. Meanwhile a committee of laymen has invited him to speak on Sunday evenings in Music Hall in Boston, "on a distinctly undenominational basis, in an entirely unconditional manner."

The transference of Mr. Mills from the Evangelical to the Unitarian body, which, in our judgment, his letter probably foreshadows, especially when taken in connection with the editorial of the "Congregationalist" upon it, is not a matter of any great importance, though it will probably disturb the faith of many who date their first religious interest to his teaching. But the question, What is the message which Christ has given to his Church? is a matter of the greatest importance, and on this question we find ourselves differing widely from Mr. Mills. His understanding of that message is summed up in a conviction of sin and a summons to a life of faith and self-devotion; our understanding of the message is that it is the proclamation of the fact, historically attested by the death and resurrection of Jesus Christ, that we can summon to our aid a power, not otherwise possessed by us, to enable us to live such a life. Mr. Mills understands the religion of Jesus to be summed up in love to God and love to man; we understand that more fundamental than either is Christ's message that God loves us, his children, and will help us to the life of love. To Mr. Mills, as he defines the Gospel, it is the enunciation of a new law, or of the old law with a new clearness and perhaps a new sanction; to us it is the revelation of a new power making a new life possible. The question whether Christianity is to be regarded as a new law or as a new power, as a *summons* to a new life or as an *offer* of a new life, dates from the days of Paul, the burden of whose message was just this: that the Gospel is not a new law, nor a re-enactment of the old law, but a *power* of God unto salvation, a free gift of life coming from the love of God through Jesus Christ his Son. Doubtless there are Unitarian clergymen who preach the Gospel of a free gift of life, as there are Evangelical clergymen who preach Moses, or Christ only as an interpreter of Moses. But, in our judgment, the real issue in the Christian Church of our time, as indeed of all time, is not one between supernaturalism and naturalism, so called, nor between Trinitarian and un-Trinitarian theories of the Godhead, nor between the conception of the atonement as a pardon from guilt and the conception of it as a cleansing from sin—important as these differences may be; but between those who regard the Gospel as a law summed up in love to God and love to man, and those who regard it as the proclamation of a new power, bringing with it a divine comfort to the sorrowing, a divine pardon to those oppressed by guilt, a divine light to those

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walking in darkness and doubt, and a divine strength to those struggling with temptations. This, not a mere conviction of sin and summons to a new and holier life, seems to us to be the message which Christ has given to his Church.

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Through Intellect to Instinct

It is the easiest thing in the world to see how a thing ought to be done; it is often the hardest thing in the world to do this very plain and simple thing. A very few minutes' observation will make the game of golf as simple as kite-flying, but how many games must be played before that knowledge gets out of the brain into the hands! Many people suppose that as soon as a man understands how a piece of work ought to be done he can do it; not knowing that the real differences between men are not differences of brain, but differences of instinct and skill. A little study makes it entirely possible to understand how the great picture was painted; but what a training lies between that initial knowledge and the ability to paint the picture! We are slow to learn the truth that the education of the intellect by itself, no matter how thorough and complete, is only rudimentary; education must go through a man's instinct into his personality before it can be said to be finished or to count for anything productively. "It is the *un*intelligent Me, stupid as an idiot," says Dr. Holmes, "that has to try a thing a thousand times before he can do it, and then never knows how he does it, that at last does it well. We have to educate ourselves through the pretentious claims of intellect, into the humble accuracy of instinct, and we end at last by acquiring the dexterity, the perfection, the certainty, which those masters of arts, the bee and the spider, inherit from Nature." There is a depth of insight and philosophy in these words that one rarely finds in formal discussions of educational questions; a wisdom that both teachers and pupils are slow to learn.

Between knowing and doing there is a gulf which can be crossed only by the most searching and exacting education; and yet it is constantly assumed, in the face of the universal experience of all men who have tried to attain moral or artistic mastery, that the chief end of education is attained when knowledge is communicated. The medical student learns in the first day of his actual dealing with disease that he has only passed through the primary stages of education; the law student discovers with his first case that he is not only at the beginning of his professional career, but of his training as well; the young minister, facing the earliest problems of his parish work, wonders what he did with his time in the seminary; and the art student, beginning to do creative work, marvels to find himself so clumsy and ineffective. It was easy enough to educate the intellect, but the training of the eye, the hand, the ear, the judgment, is another matter. Knowledge must strike down into the region of instinct before we can call ourselves in any real sense educated, and our comprehension of methods must become almost unconscious skill before we can do anything fresh, original, and fruitful. The intellect is a door through which a great many people never pass, because they suppose there is nothing beyond it; as a matter of fact, all the beauty and greatness of life lie beyond it. And every man who has known the tragic difference between knowing the right thing to do and doing it has learned past all gainsaying that moral education begins with the mind but ends with the will.

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Forewarned, Forearmed

We publish on another page part of an article in a recent number of the London "Spectator," on "Canada's Opportunity." It must be among the last utterances which passed under the lamented Mr. Hutton's eye, if it did not proceed from his pen. We commend it to the attention of our readers, not because we wholly agree with it, but because it gives Americans an opportunity to see themselves as others see them. The London "Spectator" is a conservative journal. It is wholly without Socialistic sympathies. Its tendencies are aristocratic rather than democratic; on the side of vested interests rather than on that of popular rights—certainly it is not radical. One would expect, in the issues between capitalism and democracy, to find its prejudices rather on the side of capital than of labor. When such a journal sees in American life "corruption and Mammon enthroned," millionaires dictating their terms to subservient legislative bodies, and the whole policy of a great nation arranged expressly to coin wealth for a privi-

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leged and protected few; when it sees in our political history "a nascent oligarchy of oil, sugar, lumber, and coal magnates, who pull the wires to make the political puppets dance to their sinister piping," however repugnant to our self-esteem the picture may be, there is, to the unprejudiced American, food for reflection in the fact that this aspect of our National life presents itself to an honest, if not altogether dispassionate, observer.

There are two questions which, on his first reading of such an article as this, the American is liable to confound, but which he will do well to keep entirely distinct. If the claim is made that democracy is a failure, and that we must go back to absolutism, oligarchy, or aristocracy, it is quite legitimate to reply that corruption and Mammon have also been enthroned in other ages and other governments; that the corruption of America is not so bad as that which existed in Venice under the Council of Ten, in France under Napoleon III., or in England under Walpole. This is a very good reason why we should not go back to either imperial, oligarchic, or aristocratic rule. But if the question is, What is the chief peril to America, and how shall we meet and avoid or overcome it? "You're another" is no argument. On the contrary, it confirms the warning, to recall the fact that a peril similar in character, though different in form, has destroyed successively republican Greece and Rome, oligarchic Venice, and imperial France, and threatened destruction to aristocratic England.

The real, the significant fact is this: that, to an observer whose wisdom in reading the signs of the times has been approved in many ways, the peril to American institutions appears to be, not Populism, but Capitalism; not Coxey's disorganized mob of tramps, but Capital's well-organized and skillful lobby; not the so-called Socialistic movement toward the control of great corporations by the people, but the more effective though more skillfully masked movement for the control of the people by corporate wealth; not the great labor organizations and their strikes against capital, not even the mob violence with which they are sometimes accompanied, but the "nascent oligarchy of oil, sugar, lumber, and coal magnates, who pull the wires and make the political puppets dance to their sinister piping."

We think, indeed, that the language of the "Spectator" is somewhat exaggerated, and its view of American institutions and American history somewhat obscured either by ignorance or prejudice. Corruption and Mammon are not enthroned, though they are fighting, with considerable advantage in position, for the throne; the whole policy of the Nation is not dictated by millionaires, though their influence upon legislation too often determines what National policy shall be; all political dancing is not done to the piping of a capitalistic oligarchy, though it furnishes altogether too much of the music. But that there is abundant reason to fear that what the "Spectator" writes as history may become so, can hardly be doubted. The levying of a needless tax on sugar, at the request of a sugar trust and to increase the millions of those who are already multi-millionaires; the default of a great railroad corporation to the Government and the very tender method with which the Government treats its defaulting debtor; the extension of the powers of the courts beyond all historical precedent in order to give support to great corporations in their struggles with their employees; the notice by the trustees of a great college that the President should not teach what is objectionable to the holders of the purse-strings on whom colleges depend for endowments—these are some of the more recent and palpable aggressions of that money power against whose aggressions the conservative "Spectator" warns the American people.

The two perils which threaten the American Republic are mobocracy and plutocracy. It is a great mistake to suppose that either is an antidote to the other. In this, as in many similar cases, running into Scylla does not escape Charybdis. In truth, each peril aggravates the other. The excesses of the mob are pleaded as an excuse for "government by injunction," and the usurpation of non-judicial functions by the courts furnishes an excuse for the proposition to abolish the courts or to revolutionize them. True conservatism will resist alike the lawlessness of the mob and the despotism of the purse, and by putting restraint upon the one will restrain also the other. The best, and indeed the only, way to prevent an industrial revolution is to bring capital under the authority of government—that is, of the people. It is not true that corruption and Mammon are enthroned, but it is true that they are seeking to possess themselves of the throne; and it is certain that a people which by revolution threw off the worthier yoke of kings and hereditary classes will not submit to the

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greater indignity of being ruled by money kings. The way to prevent the more dangerous revolution in which plutocracy would certainly involve us is to be warned in time, and prevent it from gaining possession of a power from which it could be dispossessed only by a new revolution.

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The Spectator

In Cambridge the Spectator finds himself prone, after the manner of spectators, to make comparisons with Oxford; more, however, to note the points of difference than to arrive at any exact estimate of the relative charms of the two towns. Is it not an indication of imperfect education that one feels obliged to pass a final judgment about so many persons, places, and ideas? Most of us seem to feel that we do not know a thing well until we are ready to assign it a permanent place in a scale of absolute values. As a matter of fact, the more we know about a thing the less inclined are we to sum it up finally and pass judgment upon it; and this prompts the Spectator to ask whether the tendency instantly to compare people, things, and places for the purpose of fixing their relative rank does not diminish in the exact measure in which knowledge increases. One may enjoy Boston to the full without instantly deciding that it is better or worse than New York; one may refresh his eyes and his soul in the beautiful fertility of England without perplexing himself with the relative charms of English and American landscape; one may come constantly under the spell of Tennyson's exquisite music without feeling bound to decide, after the manner of the back-country debating society, that he is greater than Browning. Men and things differ from one another on a basis of equality quite as often as they differ in rank; and the attempt to place them in a final order of merit is a great waste of time. The Spectator declines, therefore, to enter upon the vexed question of the relative claims of Oxford and Cambridge on the interest of the world; each town has its own beauty, architecture, and history, and that is all that can be said with intelligence—the very intelligent Baedeker and other worthy authorities to the contrary notwithstanding.

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The visitor who comes to Cambridge under the spell of Oxford, and with a very clear impression that he has seen the more beautiful of the University cities, will do well to make his way promptly through the great quadrangles of Trinity, the largest college in England, to the bank of the Cam and there take boat and row slowly past the backs of the historic colleges. There will gradually unfold itself to his sight one of the loveliest bits of Old World landscape. He will pass under the arch of picturesque bridges and in the shadow of walls hidden in dense masses of ivy, which trail in the water as he slips silently past. On one hand the long stretches of college gardens will rest his eyes with delicious spaces of green bounded by rows and groups of ancient trees; at intervals he will look up or down silent aisles of limes or of elms through which the leaves have floated through centuries of Octobers. On the other hand he will look upon a changing line of colleges, blackened with time and yet mellowed in tower and spire and wall by the years that are gone. If the separate gardens are the glory of Oxford, this long, unbroken stretch of garden, with the river winding under ancient bridges, is the glory of Cambridge.

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There is something impressive in the mere size of such colleges as Trinity, St. John's, and King's, with their great inclosed spaces upon which the windows of innumerable rooms look down. Here, as everywhere, the love of flowers, which is so characteristic of all classes of English people, touches the old and blackened fronts with bits of lovely color. There are noble rooms, to be sure, in these quiet quadrangles: the beautiful Library of Trinity and its spacious Dining-Hall, where the portraits of Tennyson and Thackeray face each other across the Fellows' tables; the Combination Room at St. John's, with its dark, rich paneling; the Chapels of St. John's and Trinity, and, beyond all other places of academic worship, the Chapel of King's College—one of the most beautiful expressions of architectural and religious genius which England possesses. This noble building, with its great height, its rich windows, its carven stalls, and its fine organ, brings to the mind of the visitor who finds himself there at morning or afternoon service a wealth of personal and historic associations. At evening service, when the light fades through the great west window and the shadows begin to gather over the organ, the hour and the place and the music seem to blend in one deep, rich

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impression of the unbroken worship of countless college generations. The choir is one of the finest in England, recruited as it is by competition from all parts of the country; and Dr. Mann, the accomplished organist, knows how to guide and support it. The Spectator could quite easily imagine what the singing of the angels may be like when he caught the pure tones of those clear, sweet voices, perfectly harmonized with one another, with the organ, and with the church. More than once, as he returned again and again, the Spectator found himself borne quite beyond himself in a service which, in simplicity, reverence, and beauty, seemed to him to mark the perfection of formal worship.

❀

For many the deepest charm of Cambridge lies in its intimacy of association with English poetry. To call the roll of the men who have studied in its colleges is like reciting the names of the great poets who made the language rich for all time. In the garden of Christ's College one thinks of the young Milton, with his sensitive face, his ardor for knowledge, and that exquisite genius which left its earliest impress on those short poems which are counted his most beautiful work. The deep shade of the Fellows' garden at Pembroke is rich in memories of Edmund Spenser, who may have dreamed under the historic mulberry of the fair queen whom he was later, in ruder scenes and amid an alien turbulence, to enthrone forever in Fairyland. Here, too, in another quadrangle, is the room in which Gray spent so many studious hours; a man of the finest gifts, but cast upon an age of prose, in an atmosphere in which he could not speak out all that was in him, as Matthew Arnold reminds us. Across the street, in Peterhouse, one sees the windows out of which he looked as an undergraduate. As one walks through the three quadrangles of Trinity he takes off his hat for a moment as he looks up to the room where Thackeray lived; and then he passes on to places associated with Byron, Dryden, Cowley, and the saintly Herbert. In the New Court Tennyson came to live towards the close of his college life, having lived out of college in the earlier terms. Watts's striking portrait of the Laureate in the Dining-Hall, and the replica of Woolner's bust in the Library, bear witness to the pride of the great college in her illustrious son. In the Library one finds also that beautiful statue of Byron which Thorwaldsen carved in one of his happiest moods. It is but a step to St. John's and one is in the home of Herrick, of Ben Jonson, of Prior and Kirke White and Wordsworth. In Cambridge the lover of English verse finds it easy to loiter and dream; for this is indeed the home of those Muses who have so rarely found resting-places in seats of learning. What golden days of the imagination have had their dawn here, and what melodies rise in the memory as one lingers under the arching limes!

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The Vacation Fund

The letters from Santa Clara now reveal more clearly than they did in the summer the character which develops under the conditions that make the working-girl. One was received this last week from a girl who knows that separation from her family must be a part of every year's experience while she is able to leave them. The tact with which she conceals this knowledge, to save them sorrow, makes those who know the facts love her. She says: "I am so much better, I must go home. You see, I cannot think of myself alone; I have my mother. She has been working in my place. I must go home for her sake. My sister cannot do all. My brother is too young to earn much. I must go home, and work for them *while I can. You know.*" Such a girl can face life and death with courage when she has faced life since birth with rent, insurance, and food as the three enemies to be met, and never overcome except by work. These are not the personal enemies, but the family's enemies, whose united front demands each wage-earner's best.

THE VACATION FUND

SPECIAL GIFT

From an Unknown Friend	$5,000 00

FOR VACATION EXPENSES

Previously acknowledged	$6,161 01
M. P. F. B., Brunswick, Me.	10 00
C. T. R., Thomaston, Me.	5 00
F. B. S., Southampton, N. Y.	31 00
M. F., Ithaca, N. Y.	2 35
M. E. C., Foo Chow, China	5 50
From the Children's Sale at Ocean Grove, managed by Louise and Edith	4 00
S	5 00
Ethel and Robert, New Haven, Conn.	5 00
Kettle Falls C. E. Society, Wash.	1 10
C. B. O., Utica, N. Y.	10 00
Mrs. A. K., Corfu, N. Y.	10 00
Miss K. L. A., West Haven, Conn.	1 00
L. C. Sweetser, New Windsor, N. Y.	5 00
E. C.	20 00
Ada, Newton, Mass.	5 00
Total	$11,280 96

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A Century of Progress

I.—What the Century Has Done for Health

By A. D. Rockwell, M.D.

THE history of the science of medicine and what it has done for health is a branch of the general history of civilization, and to attempt more than a brief survey of a few of the notable discoveries of the century would be beyond the scope of this article. The idea that drugs possess any considerable influence either in the prevention or cure of serious disease is as fallacious as it is popular. The patient ascribes to his beloved physician powers which the latter knows to be far beyond him. The tyro in medicine, as he leaves his Alma Mater thoroughly well equipped in theory, but as yet only on the threshold of experience, finds year by year, as this experiences enlarges, that his best services are in the prevention rather than in the cure of disease.

Suffering humanity is ever on the alert for some panacea, and it would be both interesting and instructive to note the many remedies that each year find their way into medical practice, have their day, are found wanting, and are then forgotten.

Oliver Wendell Holmes is credited with the epigrammatic saying: "If all the drugs in the world were cast into the depths of the sea, it would be the better for mankind and worse for the fishes," and with that other suggestive conceit, "the curve of health."

Without altogether subscribing to such a revolutionary opinion as the first statement, there can be no question that we are a drug-ridden people, and that many of the diseases and symptoms of disease, for which relief is sought by this indiscriminate and wholesale drugging, are stimulated rather into increased activity.

It is quite true also that there is such a thing as "the curve of health." At one time we are on its crest, buoyant in spirit, with all the collective bodily activities in unison; at another, in the trough of the sea, as it were, with both body and brain poisoned by the imperfectly transformed products of digestion. If men could only learn what the great majority fail to learn—how and what to eat and drink, how and when to exercise the body, and how to treat the mind and soul, the "curve of health" would straighten, drugs would be at a discount, and, metaphorically, humanity would be more often on the crest of the wave than in the trough of the sea.

In a remarkable work written more than a hundred years ago, "The Art of Prolonging Life," by Hufeland, the subject of mental and physical hygiene is discussed with such clearness, force, and wisdom that no succeeding work of its class has improved upon or even equaled it. To him who desires so to order his moral and physical nature as to get the most of life and the best out of it, this work is beyond price.

It must be conceded, therefore, that, however rich the century has been in discoveries that have tended to lengthen the span of life and ameliorate its hard conditions, these discoveries relate not so much to the application of drugs as to a better knowledge of the causation of disease and a clearer insight both into the methods of avoiding these causes and of rendering them innocuous when unavoidable. We have learned also the lesson of non-interference. Who can estimate the torture and damage inflicted by the well-intentioned but misguided zeal of our immediate forefathers in the treatment of disease? The following authentic description of the treatment of a patient will give some idea of the medical torture of the last century: "Venesection to the extent of eighty ounces in two hours, corrosive sublimate baths, blisters on the head, with cautery and issues near the inflamed part, emetics and purgatives and mercurial friction. As the patient grows weaker, more venesection, with blisters to the calves of the legs. And, that there should be no chance of the illustrious patient living, leeches were applied to the chest, fresh blisters to the extremities, and, as these failed to vesicate, stronger ones were substituted." In view of such heroic and destructive treatment, one can readily appreciate the reason once given for changing the old-fashioned physician for one of more modern equipment: "I thought you might *let* the patient live."

Without enlarging upon the great strides in sanitation and hygiene, or telling how the

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people are better clothed, housed, and fed, let us briefly allude to those achievements in medicine and surgery which will forever render the past century memorable in the history of civilization.

Among the many remarkable discoveries that have illuminated the century, one of the most interesting and important in medical science is the discovery of the protective power of vaccination against smallpox. Although inoculation with virus obtained from a pustule on a smallpox patient had been employed by Eastern nations long before the time of Jenner, and although there can be no question that the mortality was somewhat diminished by these inoculations, yet the method was crude and unsatisfactory because inoculated individuals were capable of transmitting the disease to others.

It is just one hundred years ago that Jenner performed his first successful vaccination, and to his patient researches and untiring zeal the world is indebted for this inestimable boon to humanity. We have all probably witnessed, time and time again, this, the simplest and most trifling of operations. It consists of little more than the scratch of a pin, and yet the results that follow this procedure are most extraordinary, and it has probably been of more service in preserving life and preventing pain and distress than all other operations in the history of surgery. Previous to the year 1800, one-tenth of those dying in the city of New York died of smallpox, while now the disease is comparatively infrequent.

But while Jenner discovered the protective influence of vaccination in smallpox, the scientific principles upon which this protective influence is based were little understood until Pasteur made his splendid discoveries, giving a vigorous impulse to a new and most important department of science, the treatment by antitoxin, or the blood-serum treatment.

It has been found that every infectious disease is caused by the action of low organisms; and under the names of bacteria, germs, microbes, and micro-organisms, we know their size and shape and general characteristics. Now, by a power that is termed natural immunity in contradistinction to acquired or artificial immunity, the healthy body resists the action of these microbes.

The method by which this is accomplished has recently been revealed to us, mainly through the investigations of Metchnihoff, a Russian naturalist, and the story is so wonderful and fascinating that a brief allusion to it here is quite in order. Every one is familiar with the fact that the corpuscles of the blood are the red and the white. The latter are called phagocytes, and this remarkable power of the body to protect itself against the invasion of poisonous germs with almost every breath is termed phagocytosis.

These white corpuscles have a life of their own, almost like independent creatures, and receive and digest nutritious food. No sooner do the toxic germs gain access to the human system than this innumerable army of phagocytes, like alert soldiers, surround the invaders and devour them. Should the invading army of microbes be too numerous and deadly, or the resistive or destructive power of the white corpuscles greatly impaired, then the invading microbes conquer, and we have the particular disease of which they are the specific representatives. This discovery of the cause of the natural immunity of the system against infectious disease is a brilliant one; but beyond all comparison the most brilliant discovery of the century in medical science is that of rendering the body artificially immune against some of the most terrible and destructive diseases to which flesh is heir.

The best popular illustration of the method of rendering the body artificially immune, by what is termed the antitoxin method of treatment, is afforded by some familiar experiments upon guinea-pigs, which are particularly susceptible to rattlesnake poison. If we dilute this poison sufficiently, however, and inject just a little into the circulation of the guinea-pig, only a slight sense of discomfort is produced. If we repeat this operation at intervals, with increasingly strong doses of the virus, a point is finally reached when the concentrated poison can be injected with no ill effect, and the animal has been rendered immune. And now another extraordinary fact is observed. Not only does the animal's blood protect itself, but if its serum or watery part is injected into another animal, it also is able to resist the poisonous effect of the virus.

An antitoxin has indeed been lately obtained of such a powerful nature that an animal poisoned by the most venomous serpent known to exist will receive perfect immunity by the injection of a minute portion represented by less than a two hundred thousandth part of the weight of the poisoned animal. The blood has been rendered antitoxic; and through these and other experiments the fundamental law has been established that the blood and the blood-serum of an individual which

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has been artificially rendered immune against a certain infectious disease may be transferred into another individual, with the effect of rendering the latter immune, no matter how susceptible this individual is to the disease in question.

While the practical application of this law of acquired immunity has not yet yielded the same brilliant results in the treatment of the human subject as in the management of the infectious diseases of animals, yet the outlook is a most encouraging one, and in all probability the time is not far distant when diphtheria, scarlet fever, erysipelas, and a host of other diseases due to infection will become as preventable as smallpox, the dreaded scourge of the eighteenth century.

That future investigations based on the remarkable discoveries of Pasteur will some day render consumption itself both preventable and curable is in the highest degree probable. Koch's discovery in 1882 of the tubercle bacillus and its causative relation to tuberculosis in man, and also of a toxin in cultures of this bacillus which, when injected into tuberculous animals, occasioned symptoms of great diagnostic value, must be regarded as scientific discoveries of the first importance. The discovery of the germ or microbe of cholera has already proved of incalculable service to mankind. Other conditions, it is true, besides the presence of this peculiar bacillus are necessary for the production of cholera, yet its presence is positive evidence of the infectious character of the disease. With our improved methods of quarantine, and the possibility of differentiating immediately between an ordinary bowel complaint and cholera, this dread disease has been practically driven from our shores.

Less important only because it is more infrequent than most other infectious diseases is the terrible hydrophobia, or rabies. In 1880 Pasteur began studying its character and origin, and while no specific germs were found, he made the great discovery that the causative toxin or virus of the disease had its seat in the brain and spinal cord. Minute portions of these tissues taken from a rabid dog and inoculated into rabbits invariably caused hydrophobia in a comparatively short time, and the spinal cord of the dead animals was found to contain the virus in a most virulent form. Suspending such a cord, under proper antiseptic precautions, in a dry atmosphere and at the right temperature, it was found that it gradually lost its virulence to such a degree that a portion taken from it might be injected into an animal without occasioning injurious results. And so day by day, as in the experiments with guinea-pigs, it became possible to use increasingly strong doses, until the animal was able to withstand a degree of virulence even exceeding that of the bite of a mad dog. This great principle, termed by Pasteur the "attenuation of the virus," has not only cleared up much of the mystery in regard to the different degrees of virulence in epidemics of the same disease, but has rendered innocuous the poison that under natural conditions is the most deadly and fearful in its effects.

The application of the germ theory to surgery, which indeed preceded by a number of years its application in medicine, is mainly due to the labors of the great English surgeon, Sir Joseph Lister; but we have still to acknowledge that without the previous investigations of Pasteur and the light he threw upon the process of fermentation, little could have been accomplished in this direction.

Who can estimate the lives that have been saved and the misery alleviated? Perhaps no one is better qualified to appreciate the magnificent results of what is termed the antiseptic method of treatment in surgery than the army surgeons of the late war. Death followed wounds and operations of comparatively trifling importance, and in cases of recovery it was too often only after great and prolonged distress. If the antiseptic treatment of wounds had then been familiar, thousands of lives would have been saved and untold suffering prevented. Memory vividly recalls to the writer a scene incident to one of Sheridan's cavalry raids, in the summer of 1864. A fierce but unsuccessful engagement had just been fought. We were far from our base of supplies, and five hundred wounded men, suffering from injuries of almost every conceivable character, had to be transported for days over rough roads, in ambulances and in army wagons without springs, and in the heat and thick dust of summer. Of all these injuries, hardly one pursued a benign and simple course in healing. Instead there were open wounds swarming with animal life, stench intolerable, and unendurable agony. From sunrise to sunset the long cavalcade of canvas-covered vehicles toiled along with jar and jolt, enveloped in clouds of dust and eliciting from the wretched

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sufferers a continuous succession of groans and heartrending outcries. Our brave and humane old Colonel had occasion to ride forward along the line of the moving ambulances. He returned actually pale with suppressed emotion, and, with an exclamation, declared, "No consideration would tempt me to go over that course again and see the sights and hear the groans that I have this day seen and heard." At nightfall, when the day's journey was ended, the dead were removed from among the living and quickly buried, and at sunrise the same sad task was again performed.

The wounds from which these poor fellows suffered would have been attended with very little danger had it not been for putrefactive changes that constantly occurred in spite of the most careful dressing and attention to cleanliness. This putrefactive change is simply a form of fermentation due to the growth of micro-organisms or germs, and it is to avoid the introduction of these germs into the open tissues that the efforts of antiseptic surgery are directed. If a bone is fractured, the skin remaining intact, it is a fact of common experience that, after a proper adaptation of the broken bone, healing is uninterrupted and rapid. If, on the contrary, the skin is broken, as in the case of what is termed a compound fracture, leaving a wound exposed to the air, what would otherwise have been a comparatively slight accident becomes one of the most dangerous known to surgery. The discharge from the wound, at first bland and nutrient, soon becomes highly irritating, and often causes death as surely as a dose of some poisonous drug. The patient is poisoned by the products of putrefaction; and when Pasteur demonstrated that putrefaction was simply a fermentation caused by the growth of microbes, and that these were not generated *de novo* in the wound, but gained entrance from without, from the air and from the hands and instruments of the surgeon, it was the first step towards a solution of the problem of prevention. Lister had heard that carbolic acid, which was then little more than a chemical curiosity, had a remarkable deodorizing effect upon sewage, and, obtaining some of it, he had the intense satisfaction of finding, when it was applied to the open wound of a compound fracture, that these terrible injuries progressed towards recovery with the same certainty as the ordinary simple fracture.

It is not too much to say that antisepsis has completely revolutionized surgery. It has subdued inflammation. Wasting discharges and pain are no longer important factors in retarding and preventing recovery, and operations that were formerly most serious, and many that were certainly fatal, are now everyday occurrences, with hardly a thought of danger.

The year 1896 was the semi-centenary of the discovery of anæsthesia. Years before, Sir Humphry Davy suggested the possibility of relieving pain by the use of nitrous oxide, and in the early forties Long, of Georgia, and Wells, of Hartford, made practical and successful experiments in the same direction. It was not, however, until 1846 that the method was clearly demonstrated and accepted.

In the old Massachusetts General Hospital, and in the presence of a doubting audience of physicians and students, a severe surgical operation was performed by Dr. Warren, of Boston, upon a patient who had been previously etherized by Dr. T. G. Morton. As the patient recovered consciousness he declared that he had suffered no pain; and Dr. Warren, turning to his audience, said: "Gentlemen, this is no humbug. The conquest of pain has been achieved." And thus was born Anæsthesia, America's priceless gift to the world. Before the discovery of anæsthesia the history of surgery was in the main a long and terrible scene of abject fright and agonizing pain. "Who can read without a kind of horror," writes Monfalcon, "the account of those frightful operations which were then practiced; that time when they knew neither how to stop nor prevent hemorrhage but by burning the part whence the blood jetted, with boiling oil or the red-hot iron; the time when surgeons armed themselves at every moment with pincers, with burning cauteries, and with a thousand instruments, the representations even of which cause terror!"

The benefits of anæsthesia, however, do not end with the relief of pain. The surgeon has become more skillful. Relieved of that nervous tension, the stress and strain that come from the knowledge of pain inflicted, he works with steadier nerve, fearing no accident through any involuntary movement of the patient. "How often," says a distinguished surgeon, "when operating in some deep, dark wound, along the course of some great vein, have I dreaded that some unfortunate struggle of the patient would deviate the knife a little from its proper course, and that I, who fain would be the deliverer, should in-

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voluntarily become the executioner, seeing my patient perish in my hands by the most appalling form of death. Had he been insensible, I should have felt no alarm." Now, however, with the patient under anæsthetic, motionless and absolutely unconscious, the surgeon neither hurries, nor worries, nor sympathizes, but proceeds as calmly, as deliberately, as the worker in wood or stone.

On the side of the patient, not only is pain annulled, but the terrors of anticipation are done away with. He turns to surgery as an easy method of relief. There is no delay, and, being relieved for the most part of mental and physical shock, his chances of recovery and permanent benefit are increased many fold. Anæsthesia enlarges immensely the domain of surgery, not only rendering possible operations that save life and relieve suffering, but those also which correct horrible deformities that are themselves to be dreaded almost as much as death itself. Through anæsthesia, in the words of Holmes, "the fierce extremity of suffering has been steeped in the waters of forgetfulness, and the deepest furrow on the knotted brow of agony has been smoothed forever."

Local anæsthesia, in contradistinction to general anæsthesia, is another beneficent boon to the human race. It is a comparatively recent discovery that a few drops of a solution of cocaine to the eye or to the delicate mucous membrane anywhere would cause complete anæsthesia, and thus render painless without unconsciousness all operations upon these parts. It is only, however, when applied to mucous membranes that its virtues as an anæsthetic could be utilized. Applied to the skin it was quite ineffective, until the further discovery was announced that if a little of the solution was placed upon the positive pole transmitting the galvanic current, the drug could be forced through the skin, rendering it insensible to pain of any kind.

This method of introducing medicaments is termed cataphoresis, and is successfully used not only to produce anæsthesia, but to excite the process of absorption and to relieve severe and persistent forms of pain.

It is fitting that the present century, which has given birth to so many splendid achievements in medical science, any one of which perhaps equals if it does not exceed in importance the combined discoveries of all the previous centuries, should crown its closing years by the discovery of something so strange and apparently contradictory as an invisible ray of light, so subtle and searching in its action as to immediately suggest the prophetic words of Scripture: "For there is nothing covered that shall not be revealed, and nothing hid that shall not be known." This ray, as all the world now knows, is developed by the passage of an enormously high-tension electric current through an exhausted air-tube. Professor Roentgen, of the University of Würzburg, while experimenting with a Crookes tube and an induction current of great strength, observed a curious phenomenon. Across a piece of barium platinocyanide paper lying near at hand he saw a peculiar appearance, which could be caused only by the passage of light.

A black cardboard shield covered the tube, rendering it impervious to any known rays of light, and yet he rightly assumed that the fluorescence of the paper could be caused by light from no other source. He investigated further, and soon satisfied himself that invisible rays did indeed proceed from the tube and through its opaque covering, producing a distinct luminescent effect.

He had found something entirely new—something that possessed a penetrating power before unknown. These X or unknown rays, as he termed them, passed readily through a book of a thousand pages, revealing distinctly any metal object between its covers; through cloth or wood; and by interposing his own hand, flesh and blood were just as readily penetrated, leaving every bone exposed in naked outline. Already this new discovery has greatly aided the surgeon in enabling him to detect and accurately locate the position of foreign bodies. By its aid he can readily diagnosticate between fractures and dislocations, however swollen and sensitive the tissues may be. The importance of this lies in the fact that the treatment of the two injuries is quite different, and the proper method can be applied at once without possibility of mistake.

What secrets of pathology, what mysteries of disease, will ultimately be revealed through a higher development of this new radiant energy it is impossible to say. When, however, we succeed in modifying the action of these rays in their relation to photography and the varying densities of tissues, it is not too much to say that not only all foreign bodies, all deformities, all injuries, all morbid growths, the appendix vermiformis even, will be brought into the visual field, but that we may even be enabled to study many of the

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physiologic processes of the body. Nature carefully guards her treasures, and reveals them grudgingly. Within her bosom she holds the secret of length of days and vigor of health, but her gates must be stormed or remain forever shut against us.

The God-given powers of man are in no way more forcibly illustrated than by his ability to wrest from her teeming arsenal these weapons with which to combat and overcome the ills she inflicts. The victories of the past century are forecasts simply of far greater triumphs in the century to come. Other doors will be forced wide open, and through them we may pass into a happier era where uncertainty and empiricism shall give place to knowledge and definite therapeutics, and medicine shall take its rightful stand among the sciences that are now recognized as exact.

The Children's Home Library Movement

By Elizabeth L. Foote

THIS very practical educational philanthropy appeals so effectually to those who become acquainted with its work that the movement usually spreads with encouraging rapidity. Since its first inception in January, 1887, in the mind of Mr. Birtwell, of the Children's Aid Society in Boston, the idea has been fostered more or less by librarians, who are always on the alert for opportunities to spread the influence of good books. In Boston, where the work is oldest, sixty-four libraries are now in use by as many groups of children under charge of visitors. In Albany the movement is five years old, and includes sixteen libraries. It has also been put into operation in Washington, Philadelphia, Brooklyn, Chicago, Syracuse, Knoxville, Tenn., and Wilkesbarre, Pa.

The whole scheme is very simple. A collection of eighteen or twenty children's books, in a bookcase of proper size, is placed in the home of some child whose opportunities for owning or using books are quite limited. Nine other children in similar circumstances unite with this one, who assumes charge of the library, in a "group" of ten. Once a week the members of this group meet in the home of the librarian, and with them comes a "visitor," who may be a lady or gentleman, but is usually the former, because of her greater command of time. In the hour which the visitor and the ten children spend together, much is accomplished besides the interchange of books. Seed is sown for a future harvest of better citizens and better men and women. Both boys and girls are included in a group, not only for the sake of the mutual influences incident to such associations, but also because it is believed best not to convey any impression of a classification of books into boys' and girls' books, or to carry any idea that books and reading are for one of these classes more than for the other. Parallel groups may be formed under certain circumstances; as in one case, a group consisted of newsboys who could not meet at any hour of the day when it would be desirable to have girls out of their homes; therefore they constituted a group by themselves, the girls who would naturally have been chosen with them constituting another group by themselves. But the libraries are selected without reference to any such differentiation. They consist of suitable books for boys *and* girls of eight to fourteen years of age, and are passed bodily from one group to another as fast as they are read. Naturally, all the children will not read every book in a library, nor will it be desired in many cases that any child shall. But every book should be one that some children will care for. The plan has also been tried with success of introducing magazine literature, preferably by a subscription to one or two child's papers for each group. Among the lessons learned from connection with a group are the beauty and pleasure of a library in the home, and the habit of reading books and periodical literature. The influence derived from the personal element introduced by the visitor is, of course, incalculable.

The methods used naturally vary much with the personnel of the visitors; games, music, reading, and telling stories, possibly some heavier line of study or original thought, occupy the time and the minds of the members. Whatever course is pursued, it must be such as to interest and not weary the children. Usually an *esprit de corps* is cultivated, with the result that membership in a group is considered specially desirable among the children of a neighborhood, so that a vacancy in a group is as eagerly awaited and as

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greedily appropriated as a similar one in a citizens' club. Here is an opportunity for inculcating a lesson in unselfishness. If there are several children in one family, all desiring to join the group, they may be told that, since all the members of a family may read the book brought home by one child, it is better to have but one representative from each family in the group, and thus extend the boundaries of the library's influence. A few may be deprived of the pleasure of the weekly meeting for the sake of letting more have the pleasure of reading the books.

The children enjoy the distinction of a name for their group. One group formed in a school district known as the Irving, in the week of Washington's birthday, promptly denominated themselves the Washington Irving group, and under the direction of their leader set about making the acquaintance of his works, being introduced at once, to their great delight, to Rip Van Winkle. Another group, formed in 1892, took the name of Columbus, and constituted themselves explorers, spending one afternoon a month visiting points of historical interest in their own city.

It has also been found a popular plan to name the libraries. As these are usually given by individuals, they may be named by the donors, and often are in memory of some child whose story and possibly whose picture goes with the library. The approximate cost of a library and its bookcase is $25. In Syracuse the committee in charge of the work have the hearty co-operation of the public library trustees, to such an extent that the libraries may be borrowed from the city library, the only special stipulation being that the circulation shall be reported each month. The committee, however, furnish the book cases.

Of the selection of books for these libraries much might be said. It goes without saying that they should be the best that have been written for children; but who shall determine these? The committee on selection must itself be carefully chosen, and certain fundamental principles be always recognized by any committee. Good moral tone and high literary grade should characterize every book. Stories will predominate in each library, but there should be a few well-chosen books on subjects interesting to children and calculated to lead them to a heavier line of reading. Of light science, history, travel, and biography there are excellent examples, as Ballard's "Among the Moths and Butterflies," or Ball's "Starland." Coffin's histories and Knox's "Boy Travelers" are always favorites, and Mrs. Bolton's lives of almost every interesting class of people, written specially for the young, are useful and popular biographies. It is well also to put a book of poetry into each library, such as Whittier's "Child Life," or Stevenson's "Child's Garden of Verse."

But the actual content of the books read is the least of the good seed sown in these home libraries. The reading habit formed, the idea of a library in the home, the thought of owning one's books, the pleasure of sharing one's thoughts and reflections on the subject read with others interested, and the refining influence unconsciously received by the children through contact with the visitor—all these elements make lasting impressions on youthful minds, which will have their fruit in the after years of manhood and womanhood.

How Mary Tatlock Beat the Trust

By E. F. Giddings

MARY NORTON was the prettiest girl in what is known as the hill section of Carroll; and when we remember that Carroll is one of the finest of the fine old cities in the interior of New England, we shall see that she must have met the requirements of some very exacting eyes. Much more important was the fact that her mind was as bright and active as her face and figure were attractive; but if we made no allusion to the charm of her personality, the omission might make it difficult to understand how easily this girl accomplished what was to her a very important object, and at the same time showed that she had a sharper insight concerning one vexing public question than many deep-chested men have exhibited. She was a conscientious and alert student, a lover of good reading, and an enthusiastic believer in outdoor exercise.

At twenty, two years after she had finished the high-school course—there is an excep-

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tionally good high school at Carroll—Mary was a fine type of the self-reliant, educated New England girl, and sometimes when she met the high-school principal she surprised him by the reach of her questions concerning the relations of labor and capital, consumers and the trusts, and other matters with which many girls of twenty, even in New England, do not trouble their heads.

Mary often said to herself that she would be in no haste to marry the best man on earth—a confidence which very young women frequently repose in themselves, and which does not always mean very much, after all. It is true that, while taking upon herself the vow of deliberation in accepting any man, even a prize man, she was conscious of a slight mental reservation in favor of John Tatlock, a fine, straight-backed fellow, who had graduated from an agricultural college about the time that Mary Norton received her high-school diploma.

Three generations of Tatlocks and Nortons had been friends. The former lived upon a large farm across the river, and holidays often found the families together.

During his school and college life John Tatlock always thought of Mary Norton as a little girl; but there came a time, after he had been broadened and hardened by years of honest work in study, field, and laboratory, and by contact with men, when he suddenly realized that Mary was a woman, and the one woman in the world whom he could not possibly do without. He did not know much about women, but he knew enough to be not too hasty in communicating this discovery to Mary. He began his courtship in the good, old-fashioned way, and almost before he knew it, and altogether without knowing how it was done, though Mary could have told him, he became the girl's accepted lover.

As we have seen, Mary was fit to be the companion of the "best man on earth," a term which she had once used in a purely generic sense. She was a practical, helpful young woman, and never allowed her studies or recreation to interfere with what she considered duty. She lived in a home section of the city, and many working people of the better class were her near neighbors. If there was illness in any of these families, she was one of the first to call; and her ready tact made it easy for her to gain the lasting friendship of a great number of people, men, women, and children. When she became Mrs. John Tatlock, she had no more sincere well-wishers than the contingent whom the politicians and political editors delight to call the "plain people." She had plenty of others, for she was a valued member of the Carroll Women's Club (which was a quite ambitious organization), the County Historical Society, the Botanical Club, and other associations; but the congratulations which gave the most pleasure came from those of her neighbors whose lives she had been able to brighten.

The couple began their married life under the happiest conditions. John Tatlock was a farmer and was proud to be one, for, as one of his instructors at the agricultural college told his father at commencement, he knew the art "from the ground up"—which seems a very good way for a farmer to understand his business. His father and mother had a competence safely invested outside the land, and just before the wedding the title to the farm was transferred to John, and the old people, as they now called themselves, moved into the city.

Immediately after their return from the wedding journey, John and Mary began housekeeping at the old homestead, and John applied himself to the solution of the problem how to make a good farm better. The place produced milk for the city market, tobacco, fruit, and vegetables, and much more than enough hay and grain for the dairy stock and horses. John studied the market quotations, used pencil and paper, and, after a few days spent in figuring the prospective profit to be derived from increasing the output of the different products, decided that none of the promised results was satisfactory. Then he did more figuring, consulted friends in the city, and made up his mind that his farm should produce beef.

It was then spring, and John bought a quantity of young stock, so as to use his pasture-lands to good advantage, and provided for largely increasing the production of corn and for keeping all the hay to be cut on the farm. By fall he was very well pleased with his prospects as a beef-raiser. It is true that he had not arranged for selling his beef, but he had no doubt that this could easily be accomplished.

One evening, while Mary was reading before a grate fire in the library, and John was sitting beside her enjoying his pipe and feeling on exceedingly good terms with himself, his wife, his farm, and the world generally, she suddenly looked up with an expression of unusual interest upon her fine face.

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"John," she said, "have you thought that in selling dressed beef you will be in direct competition with the beef trust?"

"Why, certainly," John answered. "That is one reason why I am going into the business. This is a large farm. Part of it and part of my time and that of my men can be used to better advantage in beef-raising than in any other way. The farmers here in New England and the East generally have allowed themselves to be frightened out of a legitimate business, in which there should be a fair profit. Why, if they even think of raising beef for their own tables they give up the idea as soon as they chance to drive near the railroad and see a refrigerator-car bearing the name of a Kansas City, Chicago, or Hammond stock-yards man. I not only expect to make money for ourselves, but to show other farmers who are now discouraged by the low prices of ordinary farm products how to make it."

"You may be right, John," said Mary, "but some of the trusts are very strong and unscrupulous, and they have ruined a great many people. Would it not be fine to beat one of them?" she continued, noting a trace of disappointment which dulled for the moment John's eyes. "We'll do it. I'll help you."

"You always help me," John said, cheerfully, "but really there is nothing for you to do in this business. I have figured it out, and I know that I can make money selling beef a little under trust prices. It is a straight business proposition, and that is all there is to it."

"Are you quite sure that is all?" Mary asked, with a merry laugh intended to dispel any further suggestion of undue seriousness.

"Quite sure," John answered.

Then Mary resumed her reading, and John relighted his pipe, which had gone out while he was explaining how thoroughly he understood the situation.

The next day John Tatlock, with his head farmer, drove into the city, prepared to make definite arrangements with a few retail dealers for supplying their markets with beef. The arrangements were not completed; in fact, they were not begun.

"I had a most surprising experience," John said to Mary that evening, telling about his reception by the dealers. "None of them agreed to buy of me, and some seemed almost afraid to talk about it. Most of those who would talk said that my prices were all right, but they could not patronize me."

"Well, what next?" Mary inquired.

"Buy a store or lease one," John answered, "and sell my own beef to the consumers."

Within a day or two John bought a building at the corner of Foote and Walnut Streets, in which was a first-class meat-market, which happened to be the nearest store of any sort to the section of the city in which his wife had lived. Before he left home that morning Mary advised him to secure a market in that neighborhood, and he felt very independent indeed when the title had been transferred. He arranged to take possession in a few days, agreeing to retain, for a short time at least, the old force of clerks. The next forenoon, John, having seen that each department of his farm was running properly, had seated himself on his front porch, and was reading the morning paper, when a light business wagon, bearing in bold letters on the back of the seat the name of a Chicago packing-house, was driven briskly into the yard, and the driver, a keen-faced, gentlemanly fellow, touched his hat.

"Mr. Tatlock?" he inquired. John said "Yes," and asked what he could do for his visitor.

"My name is Haller, and I represent —— & Co., of Chicago and Kansas City. I hear that you have bought the Foote Street market, and we hope to supply you with meats."

Tatlock explained that he was raising his own beef, and had arranged with another farmer to buy of him his lamb and mutton. "You see," he concluded, pleasantly, "that my market is to be run strictly in the interest of home industry."

The agent expressed surprise and regret that Mr. Tatlock should adopt so unusual a course, adding, as he drove away, "I think you will find that you have made a mistake, Mr. Tatlock, and then you will come to us."

John spent the next two minutes in wondering what the solicitous Mr. Haller could mean, and then he resumed his reading.

Passers at the corner of Foote and Walnut Streets Saturday evening saw the name of "John Tatlock" over the door of the old market, and by daylight Monday morning the place was ready for business, being well stocked with home-grown meats. Among the early callers was Mr. Haller, who explained that he thought it possible that Mr. Tatlock had reconsidered and would give his firm an order; but John replied that, while he was glad to see him, he could not buy of him; and for the second time Mr. Haller expressed a

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belief that Tatlock was making a mistake. The day's trade was satisfactory.

On a corner opposite the market was a vacant store, and as John started to drive back to his farm the first afternoon, he noticed that the front door was open and that workmen were removing the shelving and evidently preparing the place for a new occupant.

"Good!" said John to himself. "I don't like to have a vacant store near my place. It makes things look dull."

Tuesday morning, John, driving up Foote Street, saw, as he approached his corner, something that almost took his breath. The store across the street was open, and above the door and painted on the big front and side windows were the words, "Seventh Ward Market." Generous quarters of beef and carcasses of sheep and lamb were displayed, and the prices quoted in large figures on brown-paper placards took what little breath the promoter of home industry had left. No name was given as that of the proprietor of the shop, but John knew instinctively that the beef trust was back of the concern, and with that knowledge came quick comprehension of the exact meaning of the anxiety displayed by the thoughtful Mr. Haller, of —— & Co., of Chicago and Kansas City. By the end of his first week's experience as a retailer of beef he was satisfied that his venture would be a failure unless the shop across the street could be induced to stop selling at prices far below the cost of production.

Until now, John had said nothing to his wife about the unexpected complication which threatened his business, but Saturday night she heard the whole story, and then she—whistled, for from her bib-and-tucker days Mary had refused to admit sex distinctions in proprietorship in that expressive form of vocal exercise. After whistling she thought a moment, and then said: "I did not think that it would come in just this way, John, but I had read enough to know that you would have to fight the trust. You remember I offered to help you fight, but you said you had 'figured' everything out."

"Yes," said John, moodily.

"But never mind," Mary resumed, with great cheerfulness. "You go right along selling beef, and I will beat the trust."

"But," protested John, who, being a college man, did not quite enjoy being counted out by a high-school girl, even though the girl was his wife, "those people will not patronize me so long as that trust shop cuts prices."

"Yes, they will," Mary retorted, with sustained cheerfulness and confidence. "I know 'those people,' as you call them, better than you. Now light your pipe and I'll read to you, and next week I'll see about this trust business."

Monday morning, soon after John left home in his road-wagon, Mary took the electric car for the city. All that day she was among her old friends and neighbors. Before returning to the farm she had visited more than thirty families, and from each had obtained a promise, in some cases conditioned on the approval of the husband or father when he returned from work, to patronize John Tatlock's market. She did not base her request on any ground of sentiment or friendship. She was far too bright and independent for that, though she knew that friendship was working in her favor. She convinced those with whom she talked that, in the long run, John Tatlock would do better by them than the beef trust. The next day and the next she was engaged in the same sort of missionary work—that was what Mary told John she was doing. Wednesday night John was actually smiling when he drove into the yard, and he told her that trade had begun to show signs of improvement.

Thursday morning Mary went to the meeting of the Women's Club. It happened very opportunely that the subject for discussion was trusts, and quite as fortunately, Mary thought, that it was her turn to present a paper. There was unanimous consent when, after the paper had been read, she asked indulgence while she spoke of a practical example of the work of the trusts in which she was personally interested. She briefly explained the situation at the old Foote Street market, and told how they were trying to keep the trade which had for years been going there.

But the most important part of Mary's work was as yet unperformed. The Saturday morning mail brought an invitation to read the paper which she had presented before the Woman's Club, at a meeting of —— Lodge of —— Workmen of Carroll the next Monday evening, and to illustrate her views by an informal talk on the latest example of trust methods in the city. Mary recognized the name of the Secretary who sent the invitation

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as that of a young man whose little daughter she had helped nurse through a sudden and severe illness several years before. The lodge was composed largely, though not wholly, of workingmen of the better class, there being many members who were in business for themselves, a few professional men, and several who were active and influential in a political way. Mary sent a note in reply, saying that she would be glad to read her paper before the lodge, and that in the matter of the informal talk she would be governed by the wishes of the members attending the meeting. She was a bit nervous Monday evening, when, for the first time in her life, she faced a large audience composed wholly of men, but she read exceedingly well. The paper was a good one, neither better nor worse, so far as the presentation of established facts was concerned, than any thoroughly capable woman who had given honest study to her subject might have prepared, but some of her conclusions showed much originality.

She was heartily applauded, and then the presiding officer stated what she had written to the Secretary in regard to an informal talk. There was no opportunity to put this question to vote. Calls for the talk came from all parts of the hall.

"I shall detain you but a minute or two," Mary began. "I think you already understand the situation, and that I have a personal interest in the matter concerning which you ask me to speak. The case of the trust market is but one of many having somewhat similar features. A man who can raise good beef within a short distance of this city thought he had a right to try to sell it here. The marketmen refused to consider his proposition to do business with them. Knowing that he, or any farmer similarly situated, could sell at slightly lower prices than were demanded and obtained by what we call the beef trust, and that, as a rule, he could provide a better quality of beef, he opened a market of his own. You know the result. The trust saw the necessity, from its standpoint, of killing competition. The trust opened a market across the street, and is trying, by cutting prices far below actual cost, to compel the seller of home-grown beef to abandon his enterprise. I do not need to tell you that the trust has no interest in keeping prices low save as a means to an end. That end is to stop competition so that prices may be advanced to the former figure. I did not say in the paper I have read to you that all trusts were wholly bad. I did say that many of their methods were opposed to the interests of most of the people. The methods adopted by the beef trust in this instance well illustrate this point. The men who denounce such methods by adopting resolutions, too frequently play into the hands of the very men who are responsible for them. If they did not do this, it would be impossible to destroy competition. Once encourage such competition and all the people will be gainers. The monopoly established by the beef trust could not be maintained without the active co-operation of the men who most sharply condemn that monopoly. The trust is using low prices to hoodwink the people, and if the latter play into its hands it will soon demand and receive from the consumers the money it has pretended to give them, and it will receive it with liberal interest. As a people we have been so impressed with the magnitude of what we call the trust evil that we have spent our time in trying to evolve an elaborate remedy, meanwhile refusing to employ the simple and effective one which is ready for instant use. Think about this, please, and see if I am right."

Before the end of the week all doubt as to the success of John Tatlock's venture had been removed. His trade steadily increased, and he had men out buying young stock to be fattened on his farm.

It is true that the "trust market" was doing a tremendous business, but the man who was the nominal proprietor did not appear to be happy. He knew that the more beef he sold the more his employers were out of pocket; and, worse still, Tatlock's market seemed to be prospering. The "trust market" presented the singular spectacle of a shop being killed by too much business. But it was not permitted to die a natural death. The retail dealers, who bought of the trust, had become so accustomed to depend upon that organization that they had been afraid to even talk with Tatlock about buying beef of him; but now, seeing that he could not be driven from the field, they realized that the establishment of an independent source of supply might be of great advantage to them. Then, too, they were displeased at seeing their customers leaving to trade at the "trust market," where they could buy at retail at lower rates than the dealers could secure on the largest purchases. A committee of three members of the Carroll Retail Butchers' Association waited upon the local manager for

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—— & Co., of Chicago and Kansas City. They presented an ultimatum which had been formulated after a conference with John Tatlock, who assured them that he was prepared to increase the scope of his wholesale department to any reasonable extent at very short notice, and that he would sell to any one who would pay his prices.

The ultimatum was: "Close the 'trust market' within twenty-four hours, or present our bills for final settlement." There could be but one answer. The "trust market" was not open for business the next morning.

The third Saturday night after John Tatlock became a dealer in beef, he and Mary were in the library.

"Mary," said John, "I am proud of the way in which you have beaten the trust, but now that it is done, I hope you will not again think of addressing a public meeting. It was all right this time, but under ordinary circumstances it does not seem quite the thing for a woman to do."

"John," Mary answered, "light your pipe, and I'll read to you. You know you promised to leave this trust business to me. I like it, and some day I may feel like trying it again."

The Theology of Our Hymns

By the Rev. W. Garrett Horder

Author of "A Treasury of American Sacred Song," etc.

In Two Parts—II.

THE great majority of hymn-books now in use are more or less dotted over with theologic hymns. As most of these were written when theology was both crude and carnal, the theology is quite out of touch with present-day thinking. Where the hymn touches theology, it should spiritualize and even etherealize its dogmas; but in many cases, instead of doing this, it carnalizes and debases them. I will take the more prominent doctrines, and give a few illustrations of how they are set forth in hymns still in use in our churches.

To begin with God. Heber's fine hymn, "Holy, Holy, Holy Lord God Almighty," is marred by the theologically prosaic line, "God in three persons, Blessed Trinity." As not one singer in a thousand understands the theologic use of the word "person," it practically means to many a Tritheism rather than a Trinity in the true sense. A like remark applies to the otherwise good hymn of Rorison's, "Three in One and One in Three," and to George Cooper's "Father in Heaven whose love profound," in which this line occurs: "Mysterious Godhead, Three in One."

In this department Watts is responsible for a good deal, and his times for a good deal more. The idea of the immanence of God had not emerged in the thinking of the Church of that age, and so we have the far-off and courtly idea of God, which runs through so many of Watts's hymns, in lines like these:

> Eternal Power, whose high abode
> Becomes the grandeur of a God.

This is the hymn in which the silly verse occurs:

> God is in heaven and men below;
> Be short our tunes, our words be few;
> A sacred reverence checks our songs,
> And praise sits silent on our tongues.

This verse could not be sung without a contradiction of its sentiment.

The Incarnation has been set forth in many hymns in too bald and unlimited a style —*e.g.*, in Faber's hymn which starts thus, "Jesus is God," and then, without any limitation, praises him as the one Creator—not the instrument, but the creative cause of the universe. Such hymns go beyond New Testament statements, and put obstacles in the way of faith. They would be bad in a doctrinal statement; they are worse in a lyric which should help and not hinder faith.

There is little to object to in hymns on the Spirit. He would be both a bold and a clever hymnist who should be able to carnalize or harden the idea of the Spirit, save by an excess of personalization.

When we come to the Atonement, we find a mass of hymns, in some of which the idea is carnalized, in others unmoralized. Those in which the idea is carnalized are legion. In some there is a positive gloating over the wounds and blood of Christ. If these had occurred in the hymns of other religions, they would have been held up by defenders of the Christian faith as clear proof of the carnal character of such religions. This remark applies to Cowper's hymn, "There is a Foun-

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tain filled with Blood," the outcome of a morbid mood of the sorely tried and gentle poet, and of the hyper-evangelicalism of the time in which his lot was cast. Use and sacred association hide the carnal elements of this hymn from many, but surely the time has come when it should have solemn but speedy burial.

But even that hymn is thrown into the shade by the first verse of what is otherwise a very noble one by Rothe, in which we have the awful imagery of an anchor cast in wounds, and the carnal idea that in the wounds rather than the heart of Christ we have the remedy for the world's sin:

Now I have found the ground wherein
Sure my soul's anchor may remain:
The wounds of Jesus, for my sin
Before the world's foundation slain,
Whose mercy shall unshaken stay
When heaven and earth are fled away.

On this great subject hymns should not go beyond the symbolism of the New Testament. When we translate doctrine from the East to the West, we should not render it by more but less carnal forms of expression. When our Lord spoke of his blood, and found the disciples taking him literally, he exclaimed: "The flesh profiteth you nothing; the words that I speak unto you, they are spirit, and they are life." This canon of interpretation should point us to the true use of the few carnal expressions which occur in the Gospels.

Even worse are the cases in which the work of Christ is represented, not as an expression of the Father's love, but as an appeasing of his anger. Bishop Heber's otherwise grand hymn, "The Lord of Might from Sinai's Brow," is marred by the line which speaks thus of Christ:

For us He gave His blood to flow,
And met the Father's anger.

While Toplady writes thus:

For me vouchsafed the unspotted Lamb
His Father's wrath to bear.

And Dr. Watts:

When God our wanderings laid,
And did at once His vengeance pour
Upon the Shepherd's head.

Is it possible to believe that the Eternal Father could be angry with the Son while he was expressing the deepest feeling of the Divine Heart?

When we pass to hymns on the Future Life, its less spiritual aspects are continually enforced. Within the covers of the same hymnal we find the most contradictory views embodied in its verse.

The noblest hymn we possess on the state of the departed is John Ellerton's "God of the Living, in whose eyes," in which the following verse occurs:

Not spilt like water on the ground;
Not wrapped in dreamless sleep profound;
Not wandering in unknown despair
Beyond Thy voice, Thine arm, Thy care;
Not left to lie like fallen tree;
Not dead, but living unto Thee.

But then we have another hymn in the same collection—a recast of one of Gerard Moultrie's by John Ellerton—the first verse of which runs thus:

Now the laborer's task is o'er;
Now the battle-day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

What a contradiction between "Not wrapped in dreamless sleep profound" and "Leave we now Thy servant sleeping"! And this latter, "on the farther shore"! Where is that? If it be heaven, surely that is not the place for sleeping!

But even this is outdistanced by another hymn:

Lay the precious body
In the quiet grave;
'Tis the Lord hath taken,
'Twas the Lord who gave.
Till the resurrection
Lay the treasure by.
It will then awaken,
And go up on high.

While in the last verse we have this astounding statement:

Here the casket lieth
Waiting for repair;
There doth Christ the Jewel
In His bosom wear;
Wait a little season,
And in Him shall be
Both again united
Through Eternity.

Most of the hymns on the Judgment Day (scarcely a subject to sing about) set it forth as a far-off and awful assize, for which all those who ever dwelt on earth are being treasured up. Where are they meanwhile? It is one of the defects of our earthly courts of justice that prisoners have often to wait for days and weeks before they are brought to trial—and what is worse, are treated as guilty before they are proved so; but what are these times of waiting to those involved in the idea of one great and simultaneous world-wide assize? Most thinking men have

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outgrown this idea, and yet it remains within the covers of our hymnals. Read over "Great God, what do I see and hear?" and ask whether it be in harmony with present-day thought on this great subject.

It should be clearly seen that hymns are not the proper medium for theologic teaching. John Wesley held the contrary, as did James Montgomery; but surely we may respectfully differ from these honored men. The pulpit is for teaching—the choir for praise.

Now, what is the true relation of theology to hymnody? The whole history of the Church shows that there always has been, and we must therefore conclude there always will be, a certain relationship between them; but it should be one which recognizes the different functions of theology and hymnody. No better illustration of the true relationship between these can be found than by reference to an episode in the history of modern Congregationalism in England.

The elder members of this generation remember the stir made by Grant, of the "Morning Advertiser," and John Campbell, of the "British Standard," on the production by Mr. T. T. Lynch of the collection of his hymns known as "The Rivulet." These Boanergic critics rushed out with their clubs to destroy the book and to ruin its author's theological reputation. They charged the book with being full of negative theology, and asserted that every hymn should be a statement of sound doctrine. To this Mr. Lynch replied by certain verses as follows:

When sugar in the lump I see,
I know that it is there.
Melt it, and then I soon suspect
A negative affair.
Where is the sugar, Sir? I say.
Let me both taste and see;
Sweetness instead of sugar, Sir,
You'll not palm off on me.

Don't tell me that the sugar-lumps,
When dropt in water clear,
That they may make the water sweet,
Themselves must disappear;
For common sense, Sir, such as mine,
The lumps themselves must see;
Sweetness instead of sugar, Sir,
You'll not palm off on me.

For instance, Sir, in every hymn
Sound doctrine you should state,
As clearly as a dead man's name
Is on his coffin-plate;
Religion, Sir, is only fudge;
Let's have theology;
Sweetness instead of sugar, Sir,
You'll not palm off on me.

There is the whole thing in a nutshell. Mr. Lynch's hymns, utterly devoid of anything like formal theology, are full of the sweetness of Christ and the Gospels. This is only another way of saying that a hymn must be poetic. Falling short of this, it is only a piece of rhymed prose. Let a man with the true poetic gift, no matter how deeply versed in theology or however passionately holding his theological views, compose a hymn, and the dogmatic elements will be so fused in the keen fire of his emotion that only their spiritual essence will find expression.

If we could only shut the mouths of the didactic who fancy they are poets, and open those of men and women touched with "the vision and faculty divine," though they would give us their theology, it would be so spiritualized, and even etherealized, that it would express the deep feeling of all religious souls, and their verse would become a veritable eirenicon, which would do more than anything else to bring about a true reunion of Christendom. An illustration of this may be found in "Lead, kindly Light," the hymn of a most pronounced theologian, but a hymn in which men of every creed join with equal delight because each can read his own distinctive ideas into its words.

If the registers of hymns used in the churches of to-day could be examined, it would be found that the theological, didactic type has practically ceased to be used, and that those most frequently sung are free from all *distinctive* theology, but full of that spiritual feeling and aspiration common to all religious souls. It is so even in churches the most creed-bound. Indeed, in such the worshipers seem rather glad to pass from the dogmatism of creeds to the freer and more spiritual atmosphere of hymns.

In his essay on St. Francis of Assisi, M. Renan makes this profound remark: "When a certain degree of holiness has been attained, heresy is impossible; for at a certain height dogma no longer exists, and there is no ground for heresy."

And Mr. Arthur Burrell, in the preface to his beautiful metric translation of "The Imitation of Christ," says of that great book of devotion, "It is a record of hidden spiritual struggles, and in so far as it deals with the soul and God alone, it is separated from all creeds. Resting on them, it is above them."

The hymnists who have reached such heights

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best voice the soul's praise—theirs are the hymns which never grow old. In his highest moments that great singer, Charles Wesley, seems to have discerned this, for in his hymn on Catholic Love he thus speaks:

Weary of all this wordy strife,
These notions, forms, and modes, and names,
To Thee, the Way, the Truth, the Life,
Whose love my simple heart inflames,
Divinely taught, at last I fly,
With Thee and Thine to live and die.

The Home Power[1]

By the Rev. Samuel E. Eastman

THE surest way to prevent crime will be to strengthen that which remains of true family life which is ready to perish. We must rebuild the tumbled-down home upon the old Jewish and early Christian ideals. The modern drift into Socialism, into organizations of every name and for every conceivable purpose, has enfeebled the moral and spiritual power of the home.

This power must somehow be reinstated. Is the home a mere "addendum to society," as a recent writer has said? Is the home an assistant to the church? Is the family an aid to the Sunday-school? to the Christian Endeavor Society? to the new Junior Endeavor organization? or are these secondary and only helps to the family? Are they very important helps to a family that even approximates an ideal home? I think they are quite insignificant to such a family.

When Christian parents began to delegate to the Sunday-school their work for their own children, the enfeebling process began. The Sunday-school was begun for the neglected waifs of drunken or incapable parents; but parents soon leased to the Sunday-school their duties, and this "letting out of duty" to various organizations has continued until today.

This organized effort has increased until society, Christian society, has gone mad in a recent movement known as the Junior Endeavor Society, in which very young people are trained to skill in pious talk. The children in these societies are not the neglected children, but come from our Christian homes, so called. I think a positive harm is done them. I said gone mad. Here is an evidence:

It is a County Christian Endeavor Convention. The audience is gathered in the church. At the hour named the doors between the auditorium and a side room are rolled back, and there is a meeting of the Junior Endeavor Society on exhibition. They proceed to conduct a devotional meeting. A child of twelve years is the leader. The meeting is carried through to the finish by the little children as an exhibition to the Convention of how the Junior Society does its work.

I stand here as Jeremiah of old did, and cry out to you, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

I am speaking to Christian people, to those who believe in revealed religion. So let us learn from the Word wherein we have gone wrong, and see how we may rehabilitate our homes, reinvigorate our enfeebled family powers, so that our homes shall be more than the places where our boys come to eat and sleep, our daughters to dress for and get rested from the duties and pleasures of society, and both go away from for their pleasures, their education, their discipline, and their religion.

Careful study of our sacred book shows us that the primary seat of religion is in the home, and not in the church. In the patriarchal age the father was the high priest of the family. He administered the religious rites of his household. The religious worship included all the members of his family. Household is the word used. It runs through the Old Testament, and is not dropped in the New. It includes parents, children, and servants (Genesis xviii., 19): "I know him," said God of Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Of David it is written (2 Samuel vi., 20), "And David returned to bless his household;" and Paul baptizes the household of Stephanas. This word *household* is used in the Bible to express the organic religious unity of the family; and this religious unity appears plainly in the Scriptures to be primary both in time and in importance, while the church is an aftergrowth,

[1] A sermon preached at the Park Congregational Church, Elmira, N. Y., November 22, 1896.

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a divine expedient for public benefit, that there may be in the community an organic religious unity like that of the family. The divine ideal church is an organization, not of religious individuals, but of religious families —*households*.

So plain is this under the old covenant of law and ceremony that no one questions it. It seems to me equally plain under the new covenant of grace, though it was so neglected or questioned that there came a time when, instead of expecting their children to grow naturally and certainly in the Christian life, parents expected them to grow up out of all covenant relations, become converted, and join the church. A child of the covenant join the church!

A church in this case is like a mother who should never dare to say "my child" until her son arrived at years of discretion, and should declare himself a member of her family.

The Christian home, and not the church, is the place where the children should be converted, or rather brought up in the nurture of the Lord; while the work of the church is, primarily, to reach with the regenerating influences of the Gospel those families in the communities that are without Christianity.

This was the understood relation of the Christian home to the church in the first centuries after Christ. We are told in church history: "The child born in a Christian family was, when all things were as they should be, to have this advantage over others, that he did not come to Christianity out of heathenism or the sinful natural life, but from the first dawnings of consciousness unfolded his powers under the unperceptible, preventing influences of a sanctifying, ennobling religion; that with the earliest germinations of the natural, self-conscious life, another divine principle of life, transforming the nature, should be brought nigh to him, ere yet the ungodly principle could come into full activity, and the latter should at once find here its powerful counterpoise. In such a life the new birth was not to constitute a new crisis, beginning at some definable moment, but it was to begin imperceptibly, and so proceed through the whole life. Hence baptism, the visible sign of regeneration, was to be given to the child at the very outset; the child was to be consecrated to the Redeemer from the very beginning of its life."

Fidus held that a child ought not to be baptized until eight days old, on a mooted question whether it were proper to baptize a child immediately after birth.

Cyprian, in the year 252, in the name of sixty-six bishops, replies: "None of us can agree to your opinions; on the contrary, it is the opinion of us all that the mercy and grace of God must be refused to no human being so soon as he is born; as God has no respect of persons, so, too, he has no respect of age."

Under the error that children must grow up in sin and unbelief and then be converted, a fatal mistake has been made; an error that grew naturally, almost inevitably, out of the sharp philosophical definitions and analytical method of the Christian teaching of the last century, following Calvin and the Schoolmen rather than Peter and Paul.

Christian parents have turned over to the church this work of converting their children. Let us learn again that the responsibility for the conversion, instruction, and Christian nurture of children rests primarily upon the parents, and that this very responsibility gives, or would give if it were not rolled upon the church, definite aim and stimulus to the religion of the home.

So it has come about that Christian parents to-day wait for their children to be converted in the prayer-meeting or the young people's meeting or in special revival meetings of the church, rather than to expect the growth and development of the Christian life by the fireside and around the home altar.

They are coming to think, I very much fear, that the Junior Endeavor Society meeting is a more suitable place for the child to learn to pray than at the mother's knee. They look to the Sabbath-school for the godly instruction of their offspring, not to the daily lesson at home in the Bible by religious conversation and prayer. And the zest is taken out of the family religion, and family worship becomes a hollow form, in which we expect nothing as a family, and get as little as we expect.

This Christian nurture has been left to the church, to the sorrow of many Christian parents; for God has not honored their mistake, their neglect, their shirking of duty; and their children are a sore trial—half-grown men and women with no thought of life save the pleasure they can get out of it, and that pleasure not of any high order.

On the other hand, the church is thus obliged, in order to save itself from dissolution by the loss of its own, to do, against great odds and with ill success, a work that belongs

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primarily to the home, where it could and should be done easily, naturally, and successfully.

The church is thus turned aside from its appointed work, the conquest of ungodly homes, to do a work left undone by the Christian families of which it is composed. The Sunday-school is turned aside from its legitimate sphere, the instruction, conversion, and nurture of children from ungodly homes whom it has gathered in, to the religious care of children of its own parents. I would suggest an impossible picture to your minds if I suggested sending your children to the benevolent societies of your church next winter to be clothed and rendered comfortable in body; but you send them here Sunday after Sunday, many of you, naked in heart and soul, and flatter yourselves that their white robes are being manufactured in Sunday-school; that the minister or teacher will see that they have a crown on their heads and palms in their hands on the last great day. Just how much cause there is for this vain hope may be seen in the fact, terribly apparent, that the children of the church are not in the church to-day. I contend that this is not chargeable upon the church as a church. Are we not always asking, "What shall be done to interest the young?"

Have we not multiplied devices of pleasure, many of them worthy of Satan himself, to attract them to our social meetings and thence to the church? It is chargeable upon the neglect of Christian parents. It is because it is easier for us to feel that we are responsible as church members for the conversion of the young among us than it is to feel that as fathers and mothers we are responsible for the conversion of our own sons and daughters.

The home should be to the church as the conservatory to the garden. The new life-germ, the infant soul sheltered from the cold winds and frosts outside and subjected to the warm, genial temperature of strong Christian faith, fervent Christian hope, deep Christian love expressed in prayer, conversation, and example in the home, takes root, expands, and grows until it can thrive in the colder atmosphere of the church, and is then transplanted into the outer garden.

It is not only our duty to uphold the services of the sanctuary, not only our privilege to sit together as church members in heavenly places in Christ Jesus, but our more urgent duty to walk with God in the monotonous and beaten tracks of daily toil and care—our privilege to find God at home, our high tower, our fount of every blessing.

For old and young religion is a matter of home cultivation and growth. You cannot take spiritual breaths long enough or deep enough on Sunday to sustain you through six days of worldliness and worldly work. You grow in grace and knowledge by means of spiritual food—the Word; air, which is prayer; and exercise, which is good works—and these used regularly and constantly.

To change the present terrible tendency, to correct the fateful mistake, the beginning should be made in the home. Let the specific aim be the instruction and Christian nurture of the children. This is held up to Christian parents in Scripture by law, by promise, by precept, by every kind of encouragement and inducement, and also by warnings and threatenings. It would be interesting, were there time for it, to go through the Bible and see how everywhere and in every conceivable way this aim is presented to believing parents; and also that the responsibility of the result is laid upon them, not upon the church. How shall we judge whether our home religion has this for its aim? Is the life of the household arranged with a definite purpose to secure this result? Do the children feel that the supreme wish of their parents is their growth in Christian character? What is the manifest anxiety on the part of parents and elders as the child matures without showing any signs of divine life within? After a child is fifteen years old, is not expectation and prayer for some future conversion?

Is it not true that, unless our children bring us disgrace by noticeable and outbreaking sins and follies, we do not feel anxiety that they be renewed in heart?

Of a child wild and willful and bringing its home into disgrace early, a friend said, "Nothing will save that child but conversion." It was meant, of course, that nothing else would save her from earthly woe and disgrace. That the home and not the church is the place for this work is in keeping with the great purpose of the Almighty to establish a kingdom of righteousness on earth by what has been well named "the propagation of a holy seed." Study the old covenant with Abraham. Trace it through the history of the children of Israel, follow it into its change into the new covenant of grace, and note how Paul and the writer to the Hebrews include and emphasize the place of children of believers under the covenant, and urge the beget-

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ting and nurturing of a godly seed. Yea, follow the history of Christianity into the last centuries, and mark how great a proportion of converts during a great crisis in the church have been born of Christian parentage; whereby it is seen that revivals are spasmodic efforts of the church to get back her own children lost by the neglect of religion in the home.

Mark, also, how, for generation after generation, certain godly families have been powerful forces in the kingdom of God, and you will conclude with me that for establishing a kingdom of righteousness upon the earth "the propagation of godly seed" is the primary method in the purpose of God, and the conversion of the heathen and those born in sin his secondary method.

If in any Christian community the separate families would use faithfully and devotionally God's primary method; if, that is, religion in the home were vital and influential, exerting, converting, and nurturing power over the soul; born into the home, the church would need no revival crises in her history, but would be in a continuous exercise of spiritual power.

As another has said: "If the Church were unfolding the riches of the covenant at her firesides and tables; if the children were identified with religion from the first, and grew up in a Christian love of man, the missionary spirit would not throw itself up in irregular jets, but would flow as a river."

The dangerous classes are constantly recruiting their forces from our better homes—our Christian homes. It is doubtless true that from the very best homes a boy will grow up and take the bits in his teeth like a runaway horse and plunge in a few great leaps down the hill to the very bottom. Such cases are isolated and rare. We cannot tell of a home and its power from the outside. I heard a doctor of divinity and professor of New Testament exegesis, whose four sons had gone wrong, say with trembling voice and tears running from his eyes: "I came here when my boys were little. I gave myself to the study of Greek with entire enthusiasm for my classes. I was absorbed night and day. My own boys I scarcely knew. I never knew where they were or what they were doing; and now they are grown I can do nothing for them." His repentance was bitter. It came too late. His opportunity was gone; it is an opportunity that soon passes.

It is the father and mother that the children need; not what they do for them, not what their money will buy them. A mother of small children who was a teacher in the Sunday-school said, as if it were a praiseworthy thing to do: "I am going to find a housekeeper to take full charge of my house, that I may devote myself entirely to Sunday-school work." Another mother, when congratulated upon the fact that her sons and daughters had all grown up into grand and good men and women, said: "When my children were young, I thought the very best thing I could do for them was to give them myself, so I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times and deny myself many things which I should have liked to do. Now I have plenty of time and a thousand beautiful memories."

Look on two pictures: It is Sunday afternoon; the father sits with his cigar and the Sunday paper; his boys have been sent out of the room—they were making too much noise. The boys are soon out on the street. There is no place for them in the house; no one cares for them; soon they are in a group of boys. They are in an alley. There is a dog-fight. There is profanity and vile language, but the house has been quiet. Now, Sunday is the only day in the week the father has with the boys. He loses his opportunity if he does not use Sunday.

Look into another home. The boys have a book, and the father is sitting with them. One leans up against him on one side, and the other hangs upon his other side. They read the book together, talk it over until weary, then walk out on the street together; father and boys are companions. This father is giving his boys his best gift, *himself*.

So let every father do if he would save his boys—become their trusted friend and companion, early gain their love and confidence, and then let him see to it that he does not lose their respect when they grow older and wiser and can see clear through him.

Ah, we can do nothing for our children worth the while unless we can give them ourselves. If we have money, we may buy for them nurses and kindergartens and books and tutors, and later college; but if we would save them, we must give them a father and mother, a Christian father and a Christian mother.

The American home must save America; the church, with its various societies, cannot

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do it. These agencies are unnatural. They work at long range; they begin with the child too late in life. Has the degeneration of the home gone so far that the statement of one of our social philosophers is true:

"The home, which has hitherto been the fundamental agency for fostering morality in the young, is just now in sore need of repair. We can no longer depend upon it alone for moral guardianship."

Love Not the World

By Kate Upson Clark

AN eloquent preacher recently delivered a striking discourse upon the text, "Love not the world, neither the things that are in the world." His advice was to love people, not things.

But, in spite of all that the Good Book and the preachers say, most of us keep on loving things, and their owners largely because they do have things. The "thing-life," as Dr. Virgin calls it, occupies our thoughts to an appalling degree, to the exclusion or the belittling of the real glories of existence. Worst of all, we bow and mow and toady to those who have things and the worldly position which usually goes with things, while diviner human beings who happen to be poor or obscure, we snub and slight in our mad chase after the favor of the mighty.

"I have got a splendid new friend," said a thirteen-year-old boy one day to his mother. "He lives in that great house on the corner of A Street and X Avenue, and he's got a daisy greenhouse and a billiard-room. I've been down there playing pool with him all the afternoon."

"But I don't know anything about him or his family," said the mother. "Please don't go down there again nor ask him up here until I know something about them. Merely the fact that he goes to your school and has plenty of fine things are no indorsement."

"Oh, but they are splendid people, I am sure," urged the boy. "I saw his mother, and she had on a tailor-made suit, ever so much nicer than yours, and she was just going to ride. You see, they have lots of carriages and horses."

It transpired later that the rich family were anything but desirable acquaintances. The intimacy between the boys was stopped, and one of them learned a lesson which he never forgot, for it was amplified and emphasized by his mother to a formidable degree.

It seems like commonplace to say that the greatness of the real things and the littleness of the artificial cannot be too early nor too forcibly impressed upon our youth; but if this were done as it should be, we should not now have such a discouragingly large class of those who are filled with the awe of the rich and the socially prominent. Some individuals express this reverence by disgusting toadyism and snobbishness; others by an affected indifference, often painfully ill-concealed. Others still imagine that they are veiling their actual prostration before Crœsus by rudeness and harsh words, though these may display more plainly than could any other indications the longing and malice and envy which fill their hearts.

"The spoon constrains us if it be of gold instead of the silver to which we are habituated," wrote Goethe. A noble equanimity in the presence of the great, so called, and a proper consideration of them as human beings, without regard to the luxurious things which surround them, is to be attained by the un accustomed only by the cultivation of those lofty qualities of heart and mind which insulate the soul, as it were, from the demoralizing worship of the world and its treasures. Marcus Aurelius could never have been awed by them, even if he had not been born to the purple. One cannot imagine Wordsworth as overcome in the halls of luxury. Abraham Lincoln, Thoreau, Emerson—it cannot be conceived that any of these, in their fine simplicity, should ever play the part of a snob and a toady to worldly greatness under any circumstances.

"Flunkeyism" among Christians is perhaps the most revolting phase of this disgusting disorder. Religion, pure and undefiled, has nothing in common with this weak and sensual love of the world and its things. If one finds such a love mastering him or coloring his thoughts and his actions, it is a sign that he is yet far from that rare empyrean in which the unseen and the eternal darken and cheapen earthly splendor—

> That air which only Christians breathe,
> Which, only, feeds the soul.

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Books and Authors

Sermons for the Spiritual Life [1]

Dr. Bradford's new volume is not, as its title has led some to imagine, an account of the evolution of religion or of Christianity, but a series of sermons illustrating "some phases of the Growing Revelation"—a phrase which forms the title of two of the fourteen discourses composing the series. In one sense their range is not wide: they are confined to the central truths of Christianity; they are devoted to the presentation and emphasis of the fundamental things taught by Jesus. In this field, however, their range is as wide as human life is; they are full of a profound sympathy with the varied phases of human experience. They are addressed to the ordinary man out of a common feeling of the doubts and sorrows and trials and hopes which compose the enigma of the common life. To clear the air for faith they do not argue, they affirm what Christian experience has certified in its following of Christ. Thus they are true to the New Testament conception of preaching, as simply the proclamation of the certainties given in Christ. These, as Paul exhorted Timothy, they "affirm constantly."

It cannot be affirmed too often that, as Dr. Bradford says, "the mission of the pulpit and of the Church is first to help men to know God." It is equally important to insist with him that this is mainly to be done, not by theological instruction, but by divine activities. Ideally conceived, "the Church is God in human hearts, doing the same things which he did in Jesus." God is to be truly known only as Father and Saviour. Jesus's way of teaching men thus to know God is for his Church to follow. It exists to save men "from everything which works misery." Only as a "Society of Saviours" can it make men know God truly and effectively. The vital truths of Christ's theology are these: "Omnipotence is swayed by Fatherhood; power is intended for service; at the heart of the universe is One who gives himself in everlasting sacrifice for those whom he has created." The Church can teach this only as it does what Jesus did. To know God, men assailed by evil without and evil within must be made, through the medium of divine sympathies, to feel that God is with them and for them.

It is characteristic of Dr. Bradford's method that even when he confronts the darkest mystery of life, the problem of human suffering in its alleged contradiction to the goodness of God, he never resorts to philosophic argument; he simply affirms and reaffirms the truth that meets the deepest need—the Fatherhood of God. "The only way any have of determining absolute truth is by its correspondence with the deepest human need." The inevitable defect of the subtlest philosophic argument in this region is that it does not *prove* what it undertakes to; it does not compel conviction, though it gives plausibility to belief. On the other hand, as Mr. Balfour has shown in his "Foundations of Belief," the need of sanity in practical life requires us to make certain assumptions in our beliefs about the material world, as bridges over the gaps in our logic; and the same necessity for moral sanity rests upon us in our treatment of the ultimate problems of the moral world. Aware of this, Dr. Bradford goes back of the proofs that fail to prove, and builds his appeal to faith on the fundamental necessity of such a life as man's in such a world.

These discourses might well be entitled "Sermons for the Spiritual Life." There is little in them that is distinctively theological, in the technical sense of the term. "The creeds of the ages are the coats and cloaks which men have hung on the living Christ, . . . no more like him than a libretto is like an oratorio." "The true creed never has been written and never will be." "The divine life in humanity can neither be expressed nor imprisoned in any form of words." Yet Dr. Bradford is far from undervaluing theology, however unsatisfactory some theological theories may be. "Theology is the world's thought about God, and all think of God: . . . the truths of revelation . . . are staple food for human thought." In this vital rather than historical sense of the word, these discourses are full of a theology whose cardinal affirmations are compactly gathered into a brief "Prologue" upon "Theological Thought To-Day," full of striking generalizations, some of which have already been quoted in our columns.

These sermons are not of the essay kind.

[1] *The Growing Revelation.* By Amory H. Bradford. The Macmillan Company, New York. $1.50.

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Their style is that of the pulpit, not the easy chair. They have been preached to great congregations on both sides the sea, and the reader is conscious of the presence of the throng. Various are the preacher's moods—thoughtful, tender, strenuous, but always hopeful, practical, spiritual. The illustrations are drawn from common things and real life. Simplicity and earnestness are the characteristics of the style. The fundamental thought which unifies all the discourses is that the "growing revelation" is a revelation of the divine through the human, based on the identity of the human with the divine. It is now and evermore unfolding, and all the ages of time will be required for its complete expression.

Greek Art on Greek Soil[1]

Well does the Professor of Art at Yale take Goethe's saying as the motto for his book:

> Willst den Dichter Du verstehen
> Musst in Dichter Lande gehen.
>
> (Wouldst thou the poet understand,
> Then must thou journey to his land.)

It is true that the understanding of Greek art is like learning a foreign language. In order to gain this understanding we must live in the atmosphere of that art; we must live in the atmosphere of the desired language. Professor Hoppin has made two visits to Greece; one long ago and the other in the spring of 1895. His impressions are recorded in a book in which, besides its inexcusable lack of index, one finds errors in topography, archæology, and language, but in which one also finds a real appreciation of many salient elements in nature, art, and people. We sometimes wish that these appreciations might have been given to us in more carefully chosen form, as we must needs from time to time struggle with such sentences as this:

> I was about making my way alone to Argos, setting my face in that direction, or towards the sea, when, luckily, at the last moment, the guide was recovered, he having stupidly hid himself and the horses in the sunk entrance-way to the Treasury of Atreus; and after taking our dinner and seeing the treasure-house, we rode in the evening shadows down the mountain into the plain; but I was seized with an attack of malarial fever, contracted from sleeping outdoors at Corinth, an unhealthy place from its heavy night dews, and was taken care of faithfully by the huge fellow, who, after two days, got me somehow to Argos, and there, procuring an ancient chariot that might have been already old in the siege of Troy, we drove on to Nauplia, where a barber treated me in the Sangrado fashion, which, perhaps, under the circumstances, was the best.

But Professor Hoppin does not always nod by any means. His delight in the scenery of Greece kindles a returning sympathy in the mind of every reader. He evidently loves the land as the old Greeks did, recognizing and entering into the universal spirit of nature, "esteeming it as a divine and life-originating power, which they felt, rather than a nature to be studied in its detail with critical eye like a picture." He justly says that—

> Greece is not a lovely land like Italy, but a noble land. The mountains, though not of Alpine height, have a certain sculpturesque beauty of outline, and, while often entirely stony and bare of verdure, take exquisite colors of pink, saffron, and purple, as the day with its changing lights goes on. The atmosphere is of such crystalline purity that it has the effect, as has been said, of bringing distant objects near. This clearness of the Greek atmosphere has ever been noticed, so that "the amethystine hills" of Greece is no mere poetic phrase.

Just now there is a deserved special interest in everything which concerns the modern Greeks. This volume gives us much condensed information about the present status of an always remarkable people. There are said to be at present chiefly three classes of people inhabiting Greece: the Wallachians, Albanians, and Greeks proper. The last race is, of course, the germinal and the unifying one, and evidences of it are particularly noticed in the regions of Phocis and Bœotia about Mount Parnassos. Professor Hoppin tells us that ten old Hellenic names of towns and villages are found for one that is Slavic or foreign. In Athens, especially, the Greeks boast of their pure blood. Athens and Attica were more exempt from Slavic invasions than were the other provinces. The Athenians are, according to our author, morally and intellectually children of Odysseus, "man of many devices and who saw many cities;" they are the traders, merchants, sailors, commercial travelers, shopkeepers, stock-brokers, money-changers, dragomen, rich men (if there be such), as well as intermeddlers in all arts, students, artists, professional men, and, above all, politicians. The Greek has at present again a respectable commerce; he already does the carrying trade of the eastern Mediterranean. This is

[1] *Greek Art on Greek Soil.* By James M. Hoppin. Houghton, Mifflin & Co., Boston. $2.

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as it should be, for the Greek has always lived in sight of the sea that runs around and into his land. Professor Hoppin declares that love of country inspires Greeks high and low, and that the great names of the leaders of Greek independence live and burn in the people's hearts more passionately than the names of Washington and our Revolutionary heroes live in American hearts.

In archæology and art Professor Hoppin's book is not so noteworthy as most other volumes on the subject have been, but there is in his admiration for Greek forms in sculpture all the emphasis which the English scholar, John Sterling, gave when he said that Greek sculpture was the expression of all that was worshipful or religious in the Greek mind as partaking of one universal humanity; this, in so far as it is true, makes it venerable to all time and to all men. While our author never forgets that the ideal of Christian art has been raised into the spiritual sphere, neither does he forget that, with Pheidias and Praxiteles, power and beauty in the human form were themselves divine. Whatever its faults, the perusal of Professor Hoppin's book cannot fail to give to students, and especially to those who are not students, a greater love both for Greek history and for Greek art.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending September 3. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

FINANCE AND GOVERNMENT

Principles of Insurance Legislation, by Miles M. Dawson, is a lucid, attractive, and suggestive treatment of a subject of prime public importance. Far more than most insurance experts, Mr. Dawson has in mind the public advantage or disadvantage arising from various forms of insurance; and while he would allow insurance companies greater latitude in making contracts than most laymen would approve, his book is full of observations regarding the harmfulness of insurance which aims merely at the calculation of hazards and not at the prevention of losses. One would expect that Mr. Dawson's general views upon this subject would make him less tolerant of over-insurance, or of the payment of indemnities to persons whose losses have resulted from their own crimes. But such details as this deserve but little attention in the review of a book which is pre-eminently public-spirited. Mr. Dawson has devoted himself to the subject of insurance, not only with a conscience, but with a vision of its moral possibilities for mankind. Insurance is to him "the equalization of fortune," the institution through which already men are "bearing one another's burdens," and the instrument through which ultimately society shall provide for nearly all the forms of want which are now left to the chance relief of charity. With this view, he naturally regards with friendliness experiments in co-operative and State insurance, when the co-operators and the public take the pains to inform themselves before establishing their experiments. Of the State life insurance department of New Zealand he speaks as follows:

> The department has, in competition with other excellent companies, built up resources of more than $10,000,000. It is now doing more than half the new business annually transacted in the province. There has been no large experiment in compulsory State life insurance, but the New Zealand department has constructed the best mortality table ever derived from statistics of the general population, which shows beyond question that on a compulsory plan it could insure all the people of that colony as they reach the age of twenty years at a net cost to each of far less than it now costs on the voluntary plan, which is open to selected lives only.

The book is published by the Humboldt Library, New York.

The Young American: A Civic Reader, by Professor Harry Pratt Judson, of the University of Chicago, is a fairly well executed effort to teach the science of civil government along with the art of reading. The extracts from patriotic poems and speeches contained in the book are admirably adapted for this purpose, but Professor Judson's work is better as a text-book in civil government than as a text-book in reading. The graduates from our elementary schools—and our colleges, too, for that matter—know so little of literature that we are unwilling to have that little lessened even for so good a purpose as increasing the common stock of political information. Professor Judson does not offer his text as a literary masterpiece, yet nothing which is not so regarded should be incorporated into school readers for the purpose of teaching any science whatever. (Maynard, Merrill & Co., New York.)

BIOGRAPHY

An extremely pretty brochure has been made by Mr. J. C. Lawrence Clark (Lancaster, Mass.), about *Tom Moore in Bermuda.*

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Most of us have forgotten, if we ever knew, that the Irish poet was for many years the Registrar of Bermuda. Although he held this position for forty years, he actually resided in the island only about four months. Of course the office was a sinecure, and was given to him as such, but a residence of four months in forty years was so out of proportion that the poet was finally compelled to resign. Mr. Clark makes a very pleasant story out of this bit of literary and political gossip; he has secured many beautiful photographs of Bermuda which more or less closely illustrate the story; and the whole is printed appropriately in a fine green and gold paper cover.

Ulysses S. Grant and the Period of National Preservation and Reconstruction, by Lieutenant-Colonel William Conant Church, is almost entirely an account of Grant's achievements as a soldier. As a biography it is commonplace. (G. P. Putnam's Sons, New York.)

NOVELS AND TALES

A new edition of Charles Lever's most widely read Irish humorous novel, *Charles O'Malley*, comes to us from Messrs. G. P. Putnam's Sons, of this city. The book is well bound and has an attractive design, but the very great mistake has been made of putting into one volume what should have been divided between two. Consequently, the fine type and thin paper of this book make it far from beautiful typographically, and the reading of it will be trying to most eyes.—— From the same publishers, and in the same general form of publication, comes Lord Lytton's *The Last Days of Pompeii*. In this case the type is fair, though the paper is not particularly good. Both these books are illustrated, and each is sold at the very moderate price of one dollar.

From Messrs. G. P. Putnam's Sons also comes *John Marmaduke*. This is a romance of Ireland at the time of the Cromwell "invasion" (1649). The author has hitherto written an acceptable life of Oliver Cromwell, and is thoroughly qualified, so far as knowledge goes, for the writing of such a story as this. He is not, however, a master of the art of fiction; the story is not well put together, and the dialogue is often stilted and grandiloquent.

POEMS

Voices of Doubt and Trust is a compilation by Volney Streamer of poems and short prose passages which relate—to quote the editor's phrase—"to candid expressions of a Soul's search for Truth, ranging from the darkness of hopeless Doubt to that radiance that fills the heart in sublimest trust." Those readers who are not frightened away by the "foreword" will find that the selection has been well made, and that the volume includes several score of poems, mostly by true poets and thinkers. (Brentano's, New York.)

Mr. Bliss Carman, whose reputation has been steadily advancing, will make a further and notable gain by the publication of his new book, *Ballads of Lost Haven*. (Lamson, Wolffe & Co., Boston.) More than in "Songs from Vagabondia" or "Behind the Arras," more even than in "Low Tide on Grand Pré," Mr. Carman seems at home and at rest here, in this book so entirely one of the sea. Other singers we have who sing to us more appealingly of other things in nature and in human life, but no one interprets the sad, strong tones of the sea more simply and straightforwardly than Mr. Carman. What goes quicker to the heart than the last poem in a book full of quotable lines?

A lonely sail in the vast sea-room,
I have put out for the port of gloom.

The voyage is far on the trackless tide,
The watch is long and the seas are wide.

The headlands blue in the sinking day
Kiss me a hand on the outward way.

The fading gulls, as they dip and veer,
Lift me a voice that is good to hear.

The great winds come and the heaving sea,
The restless mother is calling me.

The cry of her heart is lone and wild,
Searching the night for her wandered child.

Beautiful, weariless mother of mine,
In the drift of doom I am here, I am thine.

Beyond the fathom of hope or fear,
From bourn to bourn of the dusk I steer,

Swept on in the wake of the stars, in the stream
Of a roving tide, from dream to dream.

SCIENCE AND PHILOSOPHY

A selection has been made from the voluminous scientific and philosophical writings of Dr. Gustav Jaeger. The book is called *Problems of Nature*, and the chapters included have been edited and translated by Dr. Henry G. Schlichter. They deal with subjects so far removed one from the other as Protoplasm; Darwinism and Religion; The Origin of the Human Language; Training

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and Exercise; Spirit and Intellect; Sexual Selection; and the Configuration of the Arctic Regions. The essays display deep study and original thought. Some of the positions taken would not be accepted by most scientists, and some of the theories advanced are avowedly tentative or hypothetical. It would be impossible at this time to examine in detail the positions taken. We may perhaps return to the book at a later date. (Brentano's, New York.)

RELIGIOUS AND THEOLOGICAL

Four little books of a general devotional character have just been issued by the F. H. Revell Company, of this city. Of these the most forceful and inspiring is the late Dr. A. J. Gordon's *Yet Speaking*, which contains several addresses made in his pulpit and at conventions. All of Dr. Gordon's writing has spiritual strength, and this book is no exception. The other volumes are *Peace, Perfect Peace*, by the Rev. F. B. Meyer; *Ways to Win*, by the Rev. Dyson Hague (rector of St. Paul's Church, Halifax), and D. C. McMillan's *Christ Reflected in Creation*.

Philippian Studies, by H. C. G. Moule, D.D., makes no pretensions to be a work of original or exhaustive scholarship, but is a simple exposition of the religious teachings of important texts in the letter to the Philippians. The author was formerly a Fellow at Trinity College, Cambridge, and is now the Principal of Ridley Hall. (A. C. Armstrong & Son, New York.)

TEXT-BOOKS, ETC.

The study of geography, especially elementary geography, is, and has been for several years, a subject of discussion in educational bodies. The celebrated Committee of Fifteen outlined a constructive course which has been taken by Jacques W. Redway as a basis or guide for the series of Natural Geographies to be published by the American Book Company, New York. The first of the series, *Elementary Geography*, has just been issued.

Higher Arithmetic, by Professors Wooster W. Beman and David E. Smith, of Michigan University (Ginn & Co., Boston), is a practical arithmetic designed for advanced work. It deals with principles underlying commercial and laboratory arithmetic, and is of special value to teachers and pupils studying alone.

The American Word-Book is a series of graded lessons in spelling, definition, punctuation, and dictation, by Calvin Patterson. (American Book Company, New York.) The book is good of its kind.

Flower Plants and their Friends, by Margaret Morley (Ginn & Co., Boston), is the natural successor of "Seed-Babies," by the same author. This is a Reader that introduces young students into one realm of nature. It is well and carefully illustrated; the flowers and their parts are referred to by their botanical names—a wise step for young learners, as it enforces accuracy in language, and saves unlearning later on in the school life.

Professor L. C. Syms has published, through the American Book Company, New York, a volume entitled *Third Year in French*. It marks the completion of a course, the First and Second Years having been lately issued. Professor Syms understands well how to combine the "translation" and "conversation" methods. From the same publishers comes Dr. Le Roy Cooley's *Student's Manual of Physics*, a full treatment of the subject written in clear and simple style.

MISCELLANEOUS

Authors' Readings, with photograph of the authors, enables the dweller far from the haunts of men to enjoy one of the privileges of urban life. He can now have in the silence of his own cabin, by the light of a tallow candle, an evening with authors. And if he possesses elocutionary ambition he may gather in his neighbors, and imitate the postures that the illustrator has sprinkled through the book. It is well that the title on the cover is printed in solid black, else the book might be mistaken for a book on physical culture, and on the grace and awkwardness of gesture. Never were the modesty and humility of the popular author—none other figure in this collection—evidenced more convincingly than in this book. The preface tells the reader that the illustrator had the approval of his subjects. Any author who is willing to go down to posterity in the poses of the figures on the margins of this book has certainly earned the inheritance of the earth. And there are sixteen of them! This volume, compiled and illustrated by Arthur Young (Frederick A. Stokes Company, New York), represents one of the puzzles of modern book-making.

Just a Little Boy, by Alice Ashworth (F. Warne & Co., New York), is a commonplace collection of incidents in a child's life which have neither moral nor artistic point, but have the serious defect of being uninteresting.

It has been said that the American man is

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so absorbed in business that socially he is a bore, except to the man of like pursuits. When the two of one mind meet, they can talk shop. This has been said so frequently that one author believes it, and has bent his energies to redeeming this mentally starved mortal; he has written *The Art of Conversing; or, Dialogues of the Day*. Modestly he has left his name from the title-page, but the publishers admit on the cover that he is "a member of the Aristocracy." The man who is now a social failure has himself to blame. His manners have been the subject of volumes; his conversation is now manufactured for him. When the book is established in every household, the minor difficulties will disappear, for we shall all talk by the book. (F. Warne & Co., New York.)

We reserve for later notice Sir William Dawson's *Relics of Primeval Life* (F. H. Revell Company, New York), and Dr. D. G. Brinton's *Religions of Primitive Peoples* (G. P. Putnam's Sons, New York).

Literary Notes

—Another new edition of Scott's novels is announced. It is to be called the "Victoria," and will be complete in twenty-five volumes. An even more interesting announcement is that Mrs. Maxwell Scott has prepared a book entitled "The Making of Abbotsford."

—The highest price per word ever paid to an author is supposed to be the fifteen hundred dollars paid by the Messrs. Scribner to Rudyard Kipling for his story "007," published in the August number of "Scribner's Magazine." The rate was about twenty cents a word.

—Bishop How's last public appearance in London was when he officiated at the funeral of his fellow-poet, Jean Ingelow. His name had been upon everybody's lips, recently, in connection with the Jubilee hymn which he wrote at the Queen's request, and which was sung in all Protestant churches throughout the Empire on Jubilee Sunday. Before he became Bishop of Wakefield, Dr. How was Bishop Suffragan of Bedford—virtually Bishop of East London. He was affectionately called "the people's Bishop." His work in East London survives in such admirable organizations as the Oxford House.

—The Hartford "Courant" says: "High-class novels come high. Mr. Hall Caine has already received a check for ten thousand pounds, anticipated royalties on 'The Christian.' At this rate Thackeray should have received one million dollars for 'Vanity Fair.'" To which the New York "Sun" adds:

> At this rate, considering the merit of the work and not the prospects of its sale, "Vanity Fair" must have been worth not less than a million pounds. It would be worth at least that to literature and to human enjoyment. But in Mr. Thackeray's times the author was not on public exhibition as much as many contemporary authors are. Mr. Thackeray and Mr. Dickens lectured, to be sure, but the art of advance literary advertising was not too well understood in their day. The dimensions of their foreheads, their pangs and labors in composition, and their processes of manufacture were not set before the world with the illuminative detail which is used nowadays. Besides, there are more people, especially in this country, to read books, and their selling value ought to be greater, if there are not too many books. Too many of them like "Vanity Fair" there cannot and will not be; and Mr. Hall Caine must think that the case is the same with "The Christian" if he has got $50,000 for the advance sheets.

Books Received

For the week ending September 3

AMERICAN BOOK CO., NEW YORK

Redway, Jacques W. Natural Elementary Geography. 60 cts.
Patterson, Calvin. The American Word Book. 25 cts.
Syms, L. C. Third Year in French. $1.20.
Cooley, Le Roy C., Ph.D. The Student's Manual of Physics. $1.

A. C. ARMSTRONG & SON, NEW YORK

Moule, H. C. G., D.D. Philippian Studies. $1.50.

BRENTANO'S, NEW YORK

Jaeger, Gustav, M.D. Problems of Nature. Edited by Henry G. Schlichter, D.Sc.
Streamer, Volney. Voices of Doubt and Trust. $1.25.

J. C. LAWRENCE CLARK, LANCASTER, MASS.

Clark, J. C. Lawrence. Tom Moore in Bermuda.

GINN & CO., BOSTON

Morley, Margaret Warner. Flowers and Their Friends.
Higher Arithmetic. By Wooster Woodruff Beman and David Eugene Smith.

HOUGHTON, MIFFLIN & CO., BOSTON

Peabody, Josephine Preston. Old Greek Folk-Stories Told Anew. (The Riverside Literature Series.) 15 cts.

THE HUMBOLDT LIBRARY, NEW YORK

Dawson, Miles Menander. Principles of Insurance Legislation.

LAMSON, WOLFFE & CO., NEW YORK

Carman, Bliss. Ballads of Lost Haven. $1.

MAYNARD, MERRILL & CO., NEW YORK

Judson, Harry Pratt, LL.D. The Young American. (A Civic Reader.) 60 cts.

G. P. PUTNAM'S SONS, NEW YORK

Church, Samuel Harden. John Marmaduke. $1.25.
Brinton, Daniel G., A.M., M.D., LL.D., Sc.D. Religions of Primitive Peoples. $1.50.
Church, William Conant. Ulysses S. Grant. $1.50.
Lever, Charles. Charles O'Malley. $1.
Lytton, Lord. The Last Days of Pompeii.
The Encyclopædia of Sport. Edited by the Earl of Suffolk and Berkshire, Hedley Peek, and F. G. Aflalo. Parts V. and VI. $1 each.

FLEMING H. REVELL CO., NEW YORK

Meyer, F. B., B.A. Peace, Perfect Peace. 25 cts.
McMillan, D. C. Christ Reflected in Creation. 25 cts.
Hague, Dyson. Ways to Win. 50 cts.
Gordon, A. J., D.D. Yet Speaking. 50 cts.
Dawson, Sir J. William, LL.D. Relics of Primeval Life. $1.50.

FREDERICK A. STOKES CO., NEW YORK

Young, Art. Authors' Readings. $1.25.

FREDERICK WARNE & CO., NEW YORK

The Art of Conversing. By the Author of "Manners and Rules of Good Society." $1.
Ashworth, Alice. Just a Little Boy. 75 cts.

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The Religious World

The Brotherhood of St. Andrew

On Friday of last week Canon Gore and Dr. Talbot, Bishop of the Diocese of Rochester, in England, landed in New York from the steamer Campania. Both are visiting America in order to take part in the first International Convention of the Brotherhood of St. Andrew, which will be held in Buffalo on October 13. Canon Gore will open the Convention with a quiet day of devotion and instruction in St. Paul's Church, Buffalo. He will speak, on a later day, to the Convention on the subject of "Individual and Corporate Work, their Mutual Dependence," and will deliver an address on the "Conditions of True Social Progress" at a mass-meeting to be held at the close of the Convention on the afternoon of Sunday, October 17. The Lord Bishop of Rochester will speak on "What is Service?" and will again deliver an address on "The Lord's Supper and Human Brotherhood," at the Music Hall, on the evening of Sunday, October 17. Dr. Talbot, although Bishop of Rochester, has in his diocese a great part of London, a poor district known as South London. He uses the recently restored Church of St. Saviour, Southwark—an ancient building fraught with historic interest and serving well the purposes of a cathedral. He has in charge one of the largest charitable works in London. He has to assist him an order of deaconesses, who are trained in a large and strong institution, and several well-organized associations of helpers. This gathering of the Brotherhood of St. Andrew will be of exceptional interest. There will be a charge to the Brotherhood from Bishop Walker, successor to Arthur Cleveland Coxe; an address of welcome from James L. Houghteling, President of the Convention, and responses from Brotherhood men representing Canada, England, Scotland, the West Indies, South America, and Australia. Among the topics announced is one which cannot fail to excite widespread interest. The subject "What are the Conditions of True Social Progress?" is one which an aroused social conscience is everywhere clamoring to have answered. The speakers chosen are men qualified to speak on this vital question. Besides Canon Gore, Bishop Potter, R. Fulton Cutting, and Jacob Riis have accepted invitations to speak on this topic. There are other subjects and other speakers who will claim attention. At a final meeting, of which Mr. George C. Thomas, of Philadelphia, will be Chairman, the Bishop of Niagara will speak on "Baptism and Human Equality," and Bishop Sessums on "The Bible and Human Freedom." Addresses, committee meetings, and conferences are arranged in such wise as entirely to fill up the four days of the Convention; and the devotional life for which the Brotherhood stands is emphasized by arrangements for a corporate communion, an opening service, and a farewell devotional meeting, as well as by the preliminary afternoon of "Quiet Hours."

Disappointment in the A. B. C. F. M.

The American Board of Commissioners for Foreign Missions holds its eighty-eighth annual meeting at New Haven, October 12–15, under serious embarrassments. Two years ago a deficit of over $100,000 was cleared off by a special effort. The retrenchment since practiced, though pruning the missions to the quick, has not prevented another deficit. The "Missionary Herald" for September reports a decline in donations and legacies, which for eleven months of the year amounts to about $65,000. The Prudential Committee say that the burden thus placed on them, both by the necessary demands of work already pinched and suffering, and their responsibility to the churches for its management, is "a task too great for mortals to carry." And yet the year of such "bitter disappointment" at home "has also been a year of unusual satisfaction because of such grand spiritual results in most of our fields." We cannot believe that the Congregational churches will ignore their responsibility or fail to meet it. It is equally plain that it cannot be met by any special appeals to cancel deficits as heretofore. The only effectual way is one which, in whatever congregation it is tried, never fails to double the supplies for benevolent work without apparent increase of visible effort. In a word, it is the substituting of systematic and regular giving for occasional and spasmodic giving. The Presbyterian General Assembly last spring urged this. It would tend also to prevent an unworthy reliance on the rich to come forward at the last minute to shoulder the neglected duty of others. This is pain-

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fully apparent in some churches, and, we suspect, has something to do with the deficits of missionary societies. The problem thus outlined will be the absorbing one at New Haven. A successor will also have to be chosen to Dr. R. S. Storrs, who retires from the presidency after ten years of successful and meritorious service.

The Life of the Christ

Special opportunities for the study of the Life of the Christ will be welcomed this year by all who are engaged in Sunday-school work, as well as the many outside the schools who are interested in Bible study. The American Institute of Sacred Literature, the work of which has frequently been mentioned in the columns of this paper, has announced the Life of Christ as the subject of both its popular courses for the year commencing October first. While these courses are systematic and as thorough as possible under the limitations of time required, they are not technical, and are intended for the average person who cannot leave home for special study. They are arranged for those who wish to study from the Bible alone, and also for the many who prefer to read the best standard literature about the Biblical writings. The fee for instruction is a nominal one (fifty cents for the year). The time required is from fifteen minutes to one-half hour a day. Fifteen thousand students have been enrolled since the first announcement of the courses in 1893. The Institute, it will be remembered, is controlled by the Council of Seventy, in the membership of which almost every university and seminary of importance in the country is represented. It is, of course, undenominational. Any one wishing to examine specimens of the work should address The American Institute of Sacred Literature, William R. Harper, Principal, Hyde Park, Chicago, Illinois.

The American Missionary Association

The American Missionary Association announces that, for economy's sake, its monthly periodical, "The American Missionary," will be issued quarterly. The Executive Committee has been obliged to continue its policy of retrenchment by a reduction of $40,000 in the appropriations for next year. Taking effect, as this does, in the closing of many schools in places where there are no others, among Southern whites or blacks and on Indian reservations, it is as calamitous to those immediately affected as it is wasteful of the efforts already expended. Nothing can avert it, however, but prompt succor of the imperiled points. The falling off has not been in regular contributions, but in legacies—no less than $240,000 during the four hard years past. During the past year contributions have gained, but they need to gain much more before the year closes, September 30. The annual meeting is to be held at Minneapolis, October 19–21. The Rev. J. W. Cooper, D.D., of New Britain, is to preach the annual sermon.

Protestant Growth in Belgium

The progress which Protestant Christianity is making among the workingmen of Belgium is reported by a British pastor, who has been in the center of its coal and iron district. At Charleroi, he says, the present pastor, M. Poinsot, found only two or three Protestants fifty years ago. To-day he has a church seating more than fifteen hundred, and well filled, while other flourishing churches have sprung up in its neighborhood. The British pastor describes the opening of a new church at Marchienne, near Charleroi, as densely crowded for two hours on a hot afternoon by a congregation of miners and workers in iron and glass. Almost every one, he says, had been a Romanist. The Protestant churches of Belgium are largely composed of poor people, and have been aided in their home missionary movement by contributions from Great Britain.

Theology and Science

To the Editors of The Outlook:

In the issue of The Outlook for August 21 "J. S. H." contributes a brief article questioning a statement made by Mr. Lane, and asserting that "there have been many conflicts between theology and science." [See also the reply by Mr. Lane in The Outlook for September 4.] Unfortunately, both these writers, and many others on the same subject, fall into grievous error through the misuse of terms. This communication seeks to correct some mistakes by making some definitions.

1. Science is merely classified knowledge. The term may be applied to any branch of human learning, when the facts of the particular subject are arranged in a system. Thus, there may be natural science, mental science, moral science, etc. A qualifying word ought always to be used to avoid any uncertainty as to the department intended to be covered.

2. Theology is a science, and may be subdivided, according to the matter treated—

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Biblical, systematic, pastoral, etc. Theological science is an honest attempt of the human mind to set in order the truths of religion, of the religious life and experience, or of the facts that pertain to religion and its promotion.

3. It is therefore manifestly improper to say that "there have been many conflicts between theology and science." The sentence would be proper and truthful if the word natural qualified the word science. But the statement of "J. S. H." is misleading. It leaves the impression that theology is not science, and that the term is applicable only to what men know of nature.

4. There can be no conflict between theologic science and natural science, when they hold to their appropriate function, because they enter entirely different fields of investigation and deal with facts and phenomena wholly distinct. All the controversy has arisen out of the habit of men to make deductions from statements in one science to assist in another science.

5. All science, being the result of human thought and research, is necessarily imperfect. The conclusions reached in one year are modified by conclusions reached in another year. The whole business of scholars in all centuries has been to enlarge the field of observation and correct the errors of those who have gone before.

6. It is true in theologic as in natural science that men are ever advancing toward absolute truth by the inductive method. Howbeit, in their proper field theologians have made fewer errors than naturalists, on which account many have without reason called the church conservative and traditional. Whereas the truths of religion have been less frequently mixed with error, and there has been less reason for revision.

7. It need not surprise any one if there has been controversy between theologic science and natural science when they have treated matters outside their more appropriate field. It ought to be expected. Sometimes one and sometimes the other has been in error. The surprise is that they have not blundered more. But religion has never been involved in the least degree in any such controversy, and men have been unduly sensitive concerning it. Let light come from any source. Truth will always triumph, and man will never cease to be religious.

J. E. GILBERT.

Washington, D. C.

Notes

The oft-repeated rumor that the Rev. Dr. Frank Milton Bristol (Methodist), of Chicago, is to be called to the Metropolitan Methodist Church of Washington has been confirmed, and unless the Baltimore Conference should decline to receive him he will probably take charge of the church about the middle of next April.

The Rev. George Deshon has been elected Superior-General of the Missionary Society of St. Paul the Apostle in the State of New York, popularly known as the Community of the Paulist Fathers, to succeed the late Very Rev. Augustine F. Hewit. Father Deshon is the last surviving member of the original founders of the Paulist Community, and the superiorship fell to him by natural lot.

The "Church Union" (18 Wall Street, New York) publishes in its September number full abstracts of the papers read, with the discussion of them, at the recent annual conference of the "Brotherhood of the Kingdom"—some twelve pages in all. These papers treat of the Kingdom of God in Modern Life, in Individual Salvation, in Social Progress, and in the Future, besides related topics in social questions.

The Rt. Rev. Dr. Nelson Somerville Rulison, who died the other day, was noted everywhere, not only for his marked mental strength and his genuinely broad spirit, but for a singularly sweet and rich voice. The most impressive feature of the recent consecration of Dr. Satterlee as Bishop of Washington was the intoning of the Litany by Bishop Rulison. In the character of the late prelate there was an almost ideal union of gentleness and courage and sympathy and firmness.

The National Conference of Unitarian and Other Christian Churches at Saratoga, N. Y., September 20–23, inclusive, will be of unusual interest. Such subjects of current interest as "The Church and Public Life," "The Citizen and the Republic," "False Methods of Social Betterment," "The Mission to the Multitude," "Immortality," "Points of Contact and the Difference between Unitarianism and the New Orthodoxy," besides topics of special denominational interest, are to be discussed by distinguished speakers. Dr. Edward Everett Hale, Carroll D. Wright, Dr. Minot J. Savage, B. Fay Mills, and others are on the programme.

Cable dispatches to the New York papers say that a congress of high Russian ecclesiastics, in session in Kazan, is considering measures to stop the spread of sectarianism. The congress has decided to ask the Government to proceed against the adherents of Count Tolstoï as being dangerous to the Church and State. It also voted to prohibit the publication of Lutheran books in the Russian language. It was proposed that the children of sectarians be taken from them and educated in public institutions of the orthodox faith, but the proposal was not adopted, for the reason that there are no such institutions in Russia. One Bishop suggested that the property of sectarians be confiscated by the Government.

A press dispatch from Louisville, Ky., says: "The Rev. Dr. W. H. Houston, who came here to stand examination before the Southern Pres-

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bytery, composed of the leading Presbyterian ministers of the South, for alleged heresy in teaching certain views on sanctification that differed materially from the standards of the Presbyterian Church, was before the church tribunal today [September 9]. Dr. Houston defended his position vigorously. The committee appointed to render a verdict returned a report condemning him and demanding that he restrain his utterances, and stating that his doctrine of sanctification embodied 'dangerous tendencies.' Dr. Houston objected to the report. It was adopted, and Dr. Houston will have to stand trial before the National Assembly of the Presbyterian denomination. Dr. Houston is one of the best-known clergymen in the Presbyterian Church in the South. He will go back to China as a missionary, but will return and fight his case."

Canada's Opportunity[1]

[From the London "Spectator," August 21, 1897.]

. . . . . .

We can all see that Canada has vast potential wealth, and we find it difficult not to believe that she must have a great and splendid future. She has not, of course, the marvelous resources of her southern neighbor, for much of her territory is barren, and will remain so unless unforeseen changes take place in the climate of the earth. Her winter cold is intense, but it is also invigorating to the strong and healthy. She has every means of satisfying the reasonable demands of a great and expanding population. Her progress, if slow, is at least sure, and she is exempt from many of the peculiar difficulties which beset the United States. The soil of Canada has never known the curse of slavery, there are not within her borders millions of blacks to perplex her statesmen, nor has she yet bred a slum population like that of New York and Chicago. What poverty she has had to contend with was largely due to the protectionist policy she has now abandoned. Sharing the world's civilization, she shares, of course, the world's problems, but they assume with her a less exigent form than in most other lands. Her cities are better governed than those of the Union, and if she has to put up with the class of professional politicians, at any rate they have not the power for mischief enjoyed by those of the United States. She is exempt from the turmoil of a Presidential election, as she is free from the waves of passionate excitement which every now and then inundate the great Republic. Surely here are peculiarly happy conditions for the production of a great nation which shall give to the world an object-lesson in ordered liberty, real self-government, freedom sustained by law, and law dictated by the spirit of freedom.

The question has been argued whether the discovery of America was a benefit to the world, and many thoughtful men are probably of opinion that a clear, unhesitating affirmative can scarcely be given to that question. Looking at the awful story of Spanish conquest, at the English slave trade, at the corrupt, sleepy republics of South America, at the lack of any genuine progress or freedom over these vast areas, one would be inclined to say that the discovery of America was a misfortune for the world. But when a great English-speaking Republic, freed from the tyrannies and old evil customs of an elder world, started on its career, men hoped for a new and better day to dawn for the race, and were prepared with Bishop Berkeley to say that "Time's noblest offspring was the last." Yet there is little doubt that the United States have disappointed men. It may be that too much was expected, that allowance was not made for the inherent difficulty of the problem of a free commonwealth; but it is certainly mortifying to find, after more than a century has passed away, corruption and Mammon enthroned, and the very principles on which the Republic is based trampled under foot. It is not pleasant to see millionaires dictating their terms to subservient legislative bodies, and the whole policy of a great nation arranged expressly to coin wealth for a privileged and protected few. This is assuredly not the democracy to whose advent hopeful dreamers were looking forward a hundred years ago. The United States have scarcely succeeded in gaining the deep respect of the world, and have certainly not secured its affectionate regard. We cannot look with veneration or love on a nascent oligarchy of oil, sugar, lumber, and coal magnates, who pull the wires and make the political puppets dance to their sinister piping. We do not ignore the millions of honest citizens who hate this state of things; but their apparent inability to overthrow it does not

[1] See editorial "Forewarned, Forearmed," on page 163.

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increase our belief in the political forms of the Republic. One would be inclined to say that the United States had the very greatest chance ever offered by Providence to mankind, and that up to the present the opportunity has not been embraced. We know that the American nation is still in the making, that it is not a definitely finished product like France or England, that the building is scarcely more than half completed, and that the scaffolding is still up, and we make allowance for the fact. But we cannot also help seeing that bad material is being used, that dishonest workmanship is too palpable, that something dangerously approaching disaster is being courted. We do not like the present aspect, and we feel apprehension as to the future. We feel that the Sibylline Books may be closed before a worthy choice is made.

. . . . . .

Correspondence

Children and Good English

To the Editors of The Outlook:

I am no doubt one of a number who read with exceeding satisfaction Mr. Kenyon West's sorely needed, admirable, and in most respects only too accurate article entitled "Children and Good English," published in The Outlook August 14. English grammar, as it is taught in schools, public and private, and in nine cases out of a dozen by persons wholly unprepared for their high calling, is a conspicuous failure. I speak advisedly and with deliberation—twenty years, more or less, of residence in several sections of this great country having brought me in contact with school-teachers both numerous and various. Of *educators* in the true sense of the word it has been my lot to meet but three or four; of teachers who, to quote Mr. West, speak English incorrectly, a good many more; of those who could not spell or write a presentable letter, fortunately only a few. The utility of teaching children to gabble off a given number of grammar rules has always, among the best English educators, been at least a matter of doubt. In our school-room at home, my father—an authority on education beyond all cavil or question—early banished the detested little black "Murray," and in its place were employed Mr. West's suggestion of "training the observing faculty," the perusal of the *best* literature only, and original composition which was subjected to severe criticism. Trench "On the Study of Words" was in constant use. To say that much of this training may be forgotten in the hurly-burly of a changeful existence is probably true enough, but some of it sticks to the last.

English children in all ordinarily well-conducted homes are taught, when within the house, to walk lightly and to speak in moderate tones; likewise to refrain from banging doors, and from table manners worthy only of the beasts that perish. This is direct teaching, which shows itself, especially as regards the voice and tread, in grown men and women—the nasal twang, to which Mr. West alludes with evident soreness, being, after all, very much a matter of permitted juvenile screechings. As regards the direct instruction in the use of good English in conversation, I cannot recall it with any distinctness; that department of instruction was probably conducted indirectly, and on the lines laid down by Mr. West. Now, in none of the above departments of learning does the average American child receive any instruction, direct or indirect; the exceptions do but prove the rule. Thus I come to the two assertions made by Mr. West, anent which I humbly desire to protest. First, where he affirms that the word "ain't" is still in use in the mother country. Where in the mother country is it in use, outside of the most illiterate circles or the servants' hall? Nowhere, I venture to assert. In our social circle, numbering several hundred persons, I never heard the expression, and am not likely to forget the shock I received when, within a few hours of my landing on these shores, the "word accurst" dropped from the lips of a woman of irreproachable position and fair education. Since then it has jarred upon my ear many hundred times. But such slight errors as this of Mr. West's are of extraordinarily common occurrence; critics on both sides of the Atlantic are guilty of them to a degree *pour faire rire*. Very recently a distinguished American writer announced that all English people partook of supper after a late dinner! Again I say, *what* people? Certainly none with whom I ever had any acquaintance. It is to be presumed that society folks all over

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the civilized world are in the habit of occasionally indulging in midnight, or rather early morning, suppers after the play or other nocturnal amusements. Have I not even known of such indiscretions on this side of the Atlantic? But when the British family dines at any hour from 7:30 to 8:30, rebellion in the servants' hall would ensue should a supper be called for, even could the British digestion stomach it. Further, Mr. West alludes disparagingly to "the different dialects and perversions of the Queen's English in various counties of England." Shades of Chaucer and Spenser to the rescue! Now, had he contemned the hideous cockneyisms and modern slang which defile the English language, he would indeed have hit the mark—and, by the by, I have heard in my time the narrow "a" reviled, by one well qualified to speak, as "a miserable perversion," an "arrant cockneyism." The study of the origin of words as pursued in ordinary conversation by a circle which included, among numerous other celebrities, such men as Tennyson and Max Müller, would be something in the light of a revelation to those not aware of the "true inwardness" of some of the old English dialects, or not accustomed to trace these quaint expressions of the thought of the people back to the beginning of the English language, where so many of them belong.

E. M. N.

Las Cruces, N. M.

"Save the Children"

To the Editors of The Outlook:

It is very pleasant to hear a word against the use of "dialect" in the literature to which young people are exposed.

It is a part of my work to cater for a village library. I have found it necessary to avoid the "Huckleberry Finn" travesty of English, not because it is so bad, but because its badness is so close to the badness current among the carelessly taught part of our population. Our news-gatherers and editors are unwittingly giving us so much bad English that no invented pest needs to be let loose among us.

New England, Pike County, Sambo, and Bloody Gulch may be all well enough where they must be, but why should we inoculate innocent youth with such bacilli? And have we not, in literature, shockingly overdone our hospitality to the Scotchman? Do we wish his speech to be ours? Can we afford to make any *patois* familiar?

The hungry tramps of language have become a devouring army. It is time to halt at the door every invading brogue, that we may save to the family a fair eating of good English bread.

R.

Lombard, Ill.

The King's Household of Bible Readers

To the Editors of The Outlook:

As we turn our backs on seashore and country and mountains, we again face the year's earnest work which for a time we have laid down. With the thought of work comes also the thought of self-improvement. Plans are made for a broader mental culture. It may be, too, as we take up our Bible for the daily portion, there comes a feeling of desire for more thorough, comprehensive knowledge of God's Word. How shall it be accomplished? What plan shall we pursue?

The King's Household offers a course covering the *entire* Bible in four years, for in the light of the whole we can better understand and interpret particular passages.

This plan is not new and untried, for it was in 1885 that the Rev. Edwin H. Bronson gave expression to his desire to help Christians to more intimate acquaintance with the Bible, in the formation of the King's Household. Since then over eighteen thousand names have been enrolled as Bible Readers, and many testify of benefit and blessing received.

The work is done by means of a quarterly slip-book, containing the calendar of daily reading and blanks for note-making and reviews.

All are invited to join the class now forming. For information address Mrs. E. H. Bronson, Salem, New Jersey.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. In The Outlook of January 16, page 253, H. E. Cushman writes: Professor Morgan, of Bristol, England, and Professor Cope, of Philadelphia, have lately "written on the Spencer-Weismann controversy or thereanent." What are the writings, and where "gettable," to which he refers? 2. What is the best translation of Homer for one who wants the poetic beauties and the mythology of Homer rather than the literal meaning of the Greek? And what lectures or essays thereon (poetry and mythology) are there? 3. Are Sir Alfred Lyall's "Asiatic Studies" to be gotten in this country? 4. What does the Bible name "Sinai" signify in Syriac

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or Aramaic? 5. What return from Egypt is critically held to be referred to in Haggai ii., 5? 6. What does Dr. Watson mean when he speaks of "Wander Year" (see page 102 in "The Mind of the Master")? 7. Is there any good translation into English of Wagner's poems, or any part of them? and where published?

J. H. R.

1. The late Professor Cope discussed Weismannism in a number of addresses not published, as far as we know. You would obtain precise information by addressing the University of Pennsylvania, Philadelphia. The Open Court Company, Chicago, publish his "Primary Factors of Organic Evolution." Professor Morgan, we are informed, has discussed the subject in his book, "Comparative Psychology." Messrs. G. P. Putnam's Sons, New York, can supply it. 2. Get Palmer's or Lang's "Odyssey" and Lang's "Iliad;" also Jebb's "Introduction to Homer" and Lawton's "Art and Humanity in Homer" (The Macmillan Company, New York). For collateral reading in mythology see Guerber's "Myths of Greece and Rome" (American Book Company, New York). 3. Messrs. G. P. Putnam's Sons can procure on your order whatever has been published. 4. The etymology, according to Gesenius's Hebrew Lexicon, is uncertain. 5. The Exodus. 6. He refers to Goethe's work, "Wilhelm Meister's Wanderjahre," in which the hero, a young man, takes a year of travel to acquire information and experience; this is, or was, a common custom for German tradesmen at the end of apprenticeship. 7. An edition of his life and works, translated from the French work of Jullien, was published in Boston in 1892. We do not know that his poems have been separately published.

Some time ago I read a brief account of the "conversion" of G. J. Romanes, and of the part that a missionary in Japan, I think, had in opening his eyes to the true philosophy of religion, and the credibility of the Gospel. The missionary's name was not given, as I remember, but he was referred to as an eminent scientist. I should be obliged if any reference could be given for these facts.

C. E. G.

In our imperfect recollection of the story we have been favored with the following statement by Dr. Strong, of the A. B. C. F. M., at Boston:

It was the Rev. John T. Gulick, Ph.D., one of our missionaries, now at Osaka, Japan, who was so helpful to Mr. Romanes. In 1890, in prefacing an article in "Nature" written by Mr. Gulick, Mr. Romanes said of him: "I cannot allow the present communication to appear in these columns without again recording my conviction that the writer is the most profound of living thinkers upon Darwinian topics, and that the generalizations which have been reached by his twenty years of thought are of more importance to the theory of evolution than any that have been published during the post-Darwinian period." It was after this that Mr. Romanes wrote Mr. Gulick asking how he was able to maintain his Christian faith consistently with his scientific opinion. Mr. Gulick replied, and it has been affirmed (and I doubt not with truth) that his reply was one of the potent influences leading to Mr. Romanes's return to the Christian faith. You will find Mr. Gulick's reply to Mr. R., with some added notes, in the "Bibliotheca Sacra" for January, 1896, page 68.

E. E. STRONG.

H. B. W.—The phrase "saved by fire" (1 Corinthians iii., 15) is amended in the Revised Version to "saved through fire," where the thought evidently involves a comparison (observe the words "so as") with the case of one who escapes through flames to safety. Your idea that the fire is an element of salvation is not in this text, but it is undoubtedly a Biblical idea. See Mark ix., 49. The saying, "Our God is a consuming fire" (Hebrews xii., 29), is to be taken in this sense, as well as in that which is more commonly attached to it. Our consciousness of God, and of our relation and responsibility to him, should be of such a nature as to burn out of us everything displeasing to him.

"X," who addressed us under date of August 30, New York, is requested to send us his address, that we may communicate with him personally.

About People

—The oldest twin sisters in the country are supposed to be Mrs. Deborah Hall and Mrs. Hitty Smith, of Barnstable, Mass. Last week they celebrated the ninety-second anniversary of their birth.

—We find this advertisement in the columns of the "British Weekly:"

ON SALE.—John Wesley's First Pulpit at his First Chapel in Bristol, brought to Holyhead in 1829.– Apply to Rev. Evans, Holyhead.

—Miss Stella Jenkins has been made a minister of the Friends' Church in Kansas City. Heredity may count for something in her case, as her mother, Mrs. Frances Jenkins, has been a Quaker minister for nearly half a century.

—Dr. A. W. Edson, of Worcester, Mass., who has been elected Assistant Superintendent of Schools in New York City, has already made a wide reputation as agent for

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the Massachusetts Board of Education and as manager of the "School of Method."

—Archbishop Temple is the first of the English primates since Reformation days to introduce a system of total abstinence regarding the use of liquors at Lambeth Palace. As if to balance this, however, the Archbishop has established a smoking-room in the Palace.

—The Rt. Hon. Sir George Osborne Morgan, Bart., who recently died, was a distinguished Parliamentarian, being especially known by his "Act for Abolishing Corporal Punishment in the Army," which he succeeded in putting into law. Sir George was a Liberal in politics, was appointed Judge-Advocate-General in 1880, and Parliamentary Secretary to the Colonial Office in 1886. He was the author of "Chancery Practice" and other legal works and political pamphlets.

—The death of Edward Lillie Pierce, the biographer of Charles Sumner and the writer of important books on railway law, calls renewed attention to an important work in the days of the Civil War. Mr. Pierce had enlisted as a private in the Third Massachusetts Regiment. On a detail from the Treasury Department he went to Port Royal to examine the condition of the negroes on the Sea Islands. Later he was given charge of the freedmen and plantations there. He established sixty teachers in schools, organized freedmen's aid societies, and did much good in every way during his tenure of office.

—Last week Queen Louise of Denmark celebrated the eightieth anniversary of her birth. She has shown throughout her life as Queen the same simplicity as she exhibited when her royal husband was only a poor drawing-master, and his children were learning to make their own dresses. Her title, "the Mother-in-Law of Europe," is not undeserved. Of her sons, one will be King of Denmark, another is King of Greece, and the third has married into perhaps the most remarkable non-reigning royal family. Of her daughters, one will be Queen of England, the second is Empress of Russia, and the third is the wife of a king "who is kept from his kingdom only by superior force."

—Jerome Hall Raymond, Ph.D., has entered upon his duties as President of the University of West Virginia. He is less than thirty years of age, and is said to be the youngest university president in the country. He is a graduate of Northwestern University, took graduate work in Germany, at Johns Hopkins, and the University of Chicago, the last named giving him his doctorate degree. For the past two years he has been Professor of Sociology in the University of Wisconsin. Dr. Raymond is considered a man of great executive ability and unusual magnetism. He began life as a newsboy at nine years of age on the streets of Chicago, and at sixteen he was private secretary to Mr. George M. Pullman, of palace-car fame.

—A correspondent of a Hartford paper writes:

> One disadvantage of bearing a great name is manifest in the ancient cemetery of West Hartford, formerly known as the Old Burying Ground. There the stone marking the grave of "Noah Webster, *Esq.*," not far from the grave of the Rev. Thomas Hooker, the founder of Hartford, is being persistently chipped off by relic-hunters laboring under the impression that it marks the last resting-place of Noah Webster, lexicographer, author, editor, and teacher. The stone is badly scarred in consequence, and as it cannot be kept presentable long under this order of things, a member of the Cemetery Committee has bethought himself of posting a notice by it, reading:
>
> THIS IS NOT THE GRAVE OF
> THE DICTIONARY MAN

The body of the author of the dictionary and of the old spelling-book is buried in Grove Street Cemetery, New Haven.

Bits of Fun

"We call laziness 'spring fever' in the spring." "Yes; and in the fall we call it 'malaria.'"—*Chicago Record.*

The woman who marries a man for the purpose of reforming him never wants for occupation afterwards.—*Somerville Journal.*

Knew the Accent.—"That dog I bought in Paris understands my French perfectly." "No doubt he formerly belonged to some other American."—*Chicago Record.*

Practical Training.—"No, Herbert," she said to her husband as he arose from the table, "I don't advise you to go to Alaska. I doubt very much whether fortunes are so easily secured there as we have been led to believe. At the same time, I am convinced that the experience would be valuable to most men." "In what way?" "It would teach them not to find fault with their breakfasts."—*Washington Star.*

A Boston paper tells a story of a Smith College girl who was awakened in her summer home by the cry "Fire! Fire!" Cool and collected, she donned her clothes, and then thought, "Now what do I value the most?" After mature reflection she took a list of books from her writing-desk, and left the house. "I am so glad I saved it," she said afterward to a sympathizing friend; "for, if I had lost it, I could not tell what books I read last year."—*Exchange.*

The difference between ancient and modern slang was amusingly illustrated in a recent inci-

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dent at the Chautauqua Assembly, when the teacher of English literature asked, "What is the meaning of the Shakespearean phrase, 'Go to'?" and a member of the class replied, "Oh, that is only the sixteenth-century expression of the modern term 'Come off!'" The two phrases, while apparently opposite, do, in fact, substantially mean the same thing.—*Chicago Chronicle.*

She—Do you really believe that Gabriel will sound a trumpet for all of us on the last day? He—Well, I am sometimes half inclined to believe that some folks will insist upon blowing their own horns even then.—*Cleveland Leader.*

Millicent—How long did your trip to Rome occupy? Madeline—Oh, a week altogether—there and back. Millicent—And you saw everything? Madeline—Oh, yes; you see, there were three of us. Mother went to the picture-galleries, I examined the monuments, and father studied local color in the cafés.—*Tit-Bits.*

For the Little People

The Choo-Choo Car

By Clinton Scollard

Under the hill where Carroll plays
At "hide and seek" upon sunny days,
There's a giant thing that rushes by
With a smoking mouth and a burning eye;
Chuff and toot and jolt and jar—
That's the sound of the "choo-choo" car!

Every morning when Carroll awakes,
He watches the smoke, like big black snakes
Curling out and up and away
Right across the face of the day—
Up where the isles of cloudland are,
Out from the mouth of the "choo-choo" car.

And every night when he goes to bed,
After his "lay me down" is said,
He hears a whistle and whir and whiz,
And sees a light where the window is,
And he knows it's not a runaway star,
But only the wild old "choo-choo" car.

Domingo Siete: A Mexican Tradition

By Roscoe Howard

I am going to tell you a pretty little tradition—one that has been told by many a Mexican mother to warn her children against too much and inapt speech; and by them to their children when they grew up. That is the way the story has been kept alive. A little girl told it to me. It came from the city of Colima, Mexico. This city is very beautiful, lying at the base of two enormous mountains rising to the height of sixteen thousand feet above the sea. They are volcanoes, and are conical in shape. One is active; smoke comes out of it all the time, and a muttering and growling can always be heard coming from under the earth, as if some big watch-dog were chained up down there and growling at the brownies who are said to live there, and who might sometimes tease him, as is their fashion.

Occasionally in the city of Colima the earth trembles, an earthquake occurs, and the people rush out to find the volcano all ablaze; and above the fire are beautiful balloon-shaped clouds of smoke and ashes. Then the fire dies away, and the big clouds of white ashes settle over the city, sometimes an eighth of an inch deep. But they never hurt any one, because they are very light and fluffy.

The other mountain is a snow mountain That is, it has snow on it all the year round; the peons, or those of the poor class, go up there with burros (little donkeys) and bring down the snow to make ice-cream.

On the eastern side of these mountains is an immense forest.

Now, in the city of Colima lived two men, of whom this story is related. One was a wood-chopper, named Juan. He was a poor peon, and, sad to say, was humpbacked. But he was very kind; he had a round, good-natured face, brown, like all Mexicans. He laughed and sang and was happy. He had a wife and three children. He never harmed any one. The children all loved him. He used to bring home for them queer-shaped knots and bits of gum from the pines where he went to cut his wood.

The other man had once been a peon, but now he was well off, and he and his wife turned up their noses at their former friends and would not speak to them; among these were Juan and his wife. I am sorry to say that this is a custom not always confined to Mexican peons alone. People whispered among themselves that Emilio Romero, which was the other man's name, had not gotten his money honestly; that he had robbed and beaten a stranger, who had been found nearly dead in the road; and no one knew who had robbed him. Be that as it may, Emilio

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was a bad man. He would get drunk and beat his wife; and he always took delight in trying to injure Juan.

One day, in cutting down a big tree in the forest, Juan was so unlucky as to be struck on the head by a falling limb and knocked senseless. When he awoke, it was very late. The big full moon was shining through the trees in his face. He heard voices—thin, piping voices; and, looking about him, he saw a lot of little brownies dancing around him, singing; and this was their song: "Lunes, Martes, Miercoles—tres; Lunes, Martes, Miercoles—tres;" over and over again. (These words mean Monday, Tuesday, Wednesday—three; and are pronounced Loonez, Martees, Mearcolees—trace). He listened, and they still sang, "Loonez, Martees, Mearcolees—trace," over and over again. Finally he rose on one elbow and said, "Why don't you go on?" "How?" said they. "This way: 'Jueves, Viernes, Sabado—seis,' of course." (Thursday, Friday, Saturday—six. Pronounced Huavees, Veearnees, Sabado—sace.) At this they were perfectly delighted, and danced and sang it over again and again: "Loonez, Martees, Mearcolees—trace; Huavees, Vearnees, Sabado—sace." Then they stopped singing, and one brownie said: "We should reward Juan for completing this pretty song for us; let us take off his hump." So they set to work, and, in a manner with which you are no doubt perfectly familiar, removed his hump without pain, so that he stood up straight, a perfectly erect man. Then they gave him all the gold he could carry (brownies, you know, always have stacks and stacks of gold), and then escorted him, dancing and singing in the moonlight, to the edge of the wood, where he bade them all a kind adieu, thanked them, and went home.

The first thing Juan did with his money was to buy a little store and a comfortable house to live in. This worried Emilio very much; he wondered how Juan got all his money. He tried to find out from Juan, but Juan would not tell him; however, by persistent effort—and persistent effort will accomplish almost anything—he learned the story from Juan's wife.

"Humph," said he to himself, "Juan is not so smart, after all; he should have finished the week with Domingo—siete." (Sunday—seven; pronounced Domingo—seeatee). "I'll profit by this story myself, and make a lot more money."

That night he went out into the pines and lay down to sleep—with one eye open. Very soon the brownies came out to sing, and they sang the old song: "Loonez, Martees, Mearcolees—trace; Huavees, Vearnees, Sabado—sace." Finally he sat up and said, "Why don't you finish it?" "How?" said they. "So: Domingo—siete." Then they tried it: "Loonez, Martees, Mearcolees—trace; Huavees, Veearnees, Sabado—sace; Domingo—siete." "But it doesn't rhyme," said they; "that spoils the whole thing." Then they fell on him, and kicked him, and pinched him, and pulled his hair, for interrupting them and spoiling their song. Then one brownie happened to remember him, and he said, "Why, I know this man; he is Emilio, who robbed the traveler. Let us punish him." So they seized Juan's old hump and put it on Emilio; and he had to wear it all his life, and go around stooped over.

So now, whenever a little Mexican girl or boy, or older person, for that matter, interrupts a story with an inappropriate speech, or when one makes a remark that has no meaning, some one will quietly say, "Domingo—siete," and the person who made the useless remark will hold his peace.

The Baby and Its Swing

A circus was passing through a country town recently, in which were several elephants. The people stood watching the procession, when a little baby, just able to walk, toddled out into the road directly in front of the elephants. Everybody stood, expecting to see the baby crushed by the big feet of the elephant. The leader of the herd picked the baby up with his trunk and swung it out of danger, depositing it on the side of the road, none the worse for its remarkable ride in the trunk of an elephant.

Home Measurements

Sister measured my grin one day;
Took the ruler and me;
Counted the inches all the way,—
One and two and three.

"Oh, you're a Cheshire cat," said she.
Father said: "That's no sin."
Then he nodded and smiled at me—
Smiled at my three-inch grin.

Brother suggested I ought to begin
Trying to trim it down.
Mother said: "Better a three-inch grin
Than a little half-inch frown."

—*St. Nicholas.*

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The Home Club

College Education and Its Fruits

In the New York "Critic" of August 21 there is a communication from Miss Frances E. Willard entitled "Shortcomings in the Education of Women." Coming from such a source, the article is valuable, for probably no woman in the country has had more to do with the collegiate and the non-collegiate woman in the affairs of the world than has Miss Willard. Briefly, Miss Willard sums up, under faults of commission in collegiate education: "Too much emphasis on literary and scientific life as the life really worthy of a woman;" second, "Imitation of man;" and, third, "The treating of women's education as a fad." The faults of omission she sums up under: "Lack of physical training," "Lack of social training," "Lack of refining influences and tendencies," "Failure to hold up the ideal of wifehood and motherhood," "Lack of preparation for continuity of intellectual life after leaving college." To prove her last point she brings forward the evidence of woman's failure to do original work. This last charge becomes quite interesting when we compare it with the statement of another college woman, whose contributions to science have placed her at the head of the domestic science department of one of the leading educational institutions of the country, and have established her as an authority in her own field—a woman whose advice, investigations, and decisions are accepted by the leading scientists and authorities.

Mrs. Ellen H. Richards, in an address delivered at Lake Erie Seminary on the occasion of the dedication of its Science Hall, said: "Women have lacked respect for nature and her laws. They have feared the thunder and ignored the microbe. They have the habit of shrinking at the sight of a toad, and they get off a street-car facing backwards. Women cannot see why water will not run up hill, and they expect hot, foul air to come down from the top of the room and obediently get out of the window. They poke the fire on top, and wonder why it does not burn. They have allowed the sink drain to feed the well, and the dark, damp cellar to furnish air to the house. In other words, they have too often assumed that what *is* is right. They need the influence of the scientific spirit which tests all things and suspends judgment." This would seem to verify Miss Willard's statement of the failure of college education to fit women for the peculiar field to which they seem by nature to belong—that of home-makers and housekeepers. Does not the whole of this discussion of woman's education result from a misapprehension of what education is? Education is only one factor in character-building; it cannot make the domestic mind, nor the scientific mind, nor make the heart tender, nor force nature in any of her processes. The college is expected, apparently, to provide a woman with elements that belong to inheritance and to home training and environment in the home. If a girl has no brains, or only brains enough to carry her through an examination, the college cannot give her any more; and when she comes out of college and enters into her relations in life, she will have the same lack of apprehension, and merely do what the law compels her to do. When the law of compulsion is removed from her life, she becomes lawless, because nowhere in her training has her sense of responsibility been trained. She passed her college examinations because the way was made plain to her that that was the thing for her to do; and if her whole life could be ordered to accomplish a definite and fixed result—definite and fixed by powers outside of herself—she would go on just meeting the requirements. Certainly, a woman who should be accused of placing too great emphasis on literary and scientific life would at least accomplish something in these directions. She would at least be an entertaining member of society.

When college education for woman is treated and discussed as merely one factor in her life, not an end, she will do very much more with it than she has in the comparatively few years that the colleges have been open to her. It has been proved conclusively that women's health improves between the time of entrance to the college and that of graduation, and this improvement has been attributed by the authorities to a regular life and to the compulsory physical training. Probably every one would admit that this last is not ideal; that only now is proper physical training possible; it is freely admitted that fifteen minutes of outdoor life is worth more than one hour in the best-appointed gymnasium.

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That the colleges fail to give social training is true, especially those colleges where the dominating influence is wholly of one sex. In the colleges where the students are brought into contact with men, both in the faculty and socially during the period of college life, this charge cannot be made with any degree of truth. That the women who come out of the women's colleges where the faculty is composed entirely of women do not bring to the world the degree of social finish which one has a right to expect from holders of college certificates is true.

The master of one of the leading girls' schools in this country, whose pupils came from the wealthy classes, was charged by a college professor with indifference to college education for women because so few of his pupils ever went to college. His reply was: "When you teach college women how to dress, give them training in manners that make them attractive women, my pupils will go to college. Every woman teaching in my school is a college-trained woman. How many of them are as attractive as the women my pupils meet in their own home? It seems to me that the colleges make a tremendous mistake in not giving women the opportunity to study æsthetics and their relation to life." This comment came to the mind of a visitor who sat in the chapel of a woman's college. It was evening. There was not the slightest attempt at regulating the style of dress. Demi-toilets, full dress, shirt-waists, were all one conglomerate. In looking over the heads of this audience (and there were about six hundred girls in the chapel) one could count the number of heads that had been arranged with the aid of a hand-glass. They looked for the most part as though the wearers had not touched them since the time they arranged them in the morning hurriedly for breakfast. Some looked as though the hair had been combed through with a side-comb. Are girls being educated who are permitted this degree of license in the matter of dress? Should not every woman's college have as a principal a woman who is most exacting on this point? A thousand times better is it to adopt the college cap and gown for all occasions than to permit this absolute disregard of fitness of dress to the occasion.

But, after all is said, every observing man and woman has made this discovery, that the college-trained woman, when to her education is added good inheritance, social environment in her own home, and a mother with social standards, is the highest type of American woman. As has been said in these columns before, it is the college-trained woman who has learned to pay due regard to the opinions of her peers. It is the college-trained woman who has learned the lesson of the value of time and of her use, as well as other people's use, of it. It is the college-trained woman who, if she has been born with a sense of responsibility, or developed it, uses her education as tools to enable her to accomplish her work in life; her chemistry, her science, she uses in her household; her art and literature she uses for the education of her family, for the entertainment of her guests, for the enrichment of her own life. She is thus in possession of powers which enable her more quickly to grasp and digest a subject than does the woman who lacks the foundation of mental training which her college has given her. Taken all in all, probably as many college-trained women make practical use in every-day affairs of their college training as men do. Statistics are impossible, but certain it is that the preparation for college and the four years of discipline must make their impress on those who have lived through them; and while the product may not always be the finest type of men or women, the fact remains that they are better than they would have been without that discipline and training.

A Warning

The "British Medical Journal," in a recent article, protests with vigor against the use of ices and iced drinks when overheated. It calls attention to the fact that men offend more than women against this physiological law, and claims that self-control in the matter of eating ices and drinking cold drinks would reduce the amount of discomfort from heat vastly more than does the gratifying of thirst, which is the result of want of fluid in the blood. It advises slow drinking, and points out the fact that a pint of cold liquid can be taken into the stomach and less than one ounce absorbed by the blood, which is the seat of thirst, so to speak. In the matter of clothing, it calls attention to the need of changing clothing damp from perspiration at the earliest possible minute. No matter what the texture, damp clothing is the forerunner of bronchitis and rheumatism. Athletics demand a more general knowledge of the way to clothe and feed the body during periods of violent exercise. Certainly physical shocks must undo any benefits which may accrue

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from exercise. The difficulty is that our tendency is to consider but one thing at a time, and not to see the relation of that to the whole of life. The end of life is not muscular development, but a body adapted to the needs for which it was created.

A Word for the Frying-Pan

The "Bookman" not long ago discussed with more or less seriousness the question of cooking. In the matter of literature one would scarcely wish to enter into a controversy with the able editor, but when the able editor makes the statement that the frying-pan is a curse to our civilization, and is responsible for more "ill health, uncharitableness, immorality, bigotry, financial heresy, anarchism, and complicated deviltry" than any other ten causes put together, including drinking, he simply does not know how to cook, even if he is a good editor. The heresy of this statement is fully recognized, yet the frying-pan in the hands of intelligence is the instrument for good humor, deep affection, patriotism, loyalty, sound-money ideas, and a belief in the solidarity of the human race. If the editor of the "Bookman" knew the homes of more Anarchists, he would probably realize that much of their dissatisfaction with the existing order of things is due to the fact that the coffee-pot is about the only cooking utensil that their homes contain. If Mr. Editor will put a frying-pan on the fire and make it red hot before he attempts to broil his chop, he will find that a little practice will enable him to broil his chop successfully, and preserve its juices, a thing which he cannot do with the broiler. It will come from the frying-pan, if the frying-pan has been properly treated, with a dainty brown in place of the black "kisses" that the crude iron so often impresses. And we should like to suggest to that able editor that if he wants flapjacks and griddle-cakes without the aid of the grease he ought to use a soapstone griddle. No intelligent housekeeper to-day attempts to have either of these toothsome dishes baked on anything but the perfect soapstone griddle; and if any discouraged housekeeper tells him that she has never yet secured a maid who would not wash that soapstone griddle, just let him tell her that she is not a good executive officer. Either she does not know how to choose her forces or she does not know how to use them; any cook worth having would far rather stand in a kitchen entirely clear of smoke making pancakes on a soapstone griddle than in an atmosphere of reeking smoke such as she must endure if she uses a griddle and grease. If he raises the question how that soapstone griddle can be kept clean without washing, we may tell him that a clean, soft flannel cloth kept for the purpose will rub every particle of baked dough from the face of the griddle and leave it smooth and shining.

It is a great mistake to believe that our New England mothers, with their love of home and their love of good food, at least for the "men folks," continued using year after year and decade after decade that which meant only death to the morals. The New England housewife who knew how to cook did not serve food reeking with grease from a frying-pan. Ah! how many of us can see now a dear, loving grandmother carefully pouring off the grease while frying foods—see her with her long-handled fork in her right hand ready to turn the meat over and over until it was seared on both sides; though she used the frying-pan, she brought the meat to the table a soft, even, clear brown, without a black spot. We pity the man or the woman who has not eaten a steak cooked in a red-hot frying-pan, by one who knew how to use it, with its entire juices making the gravy. The penetration of this observing gentleman will show, when he discovers the relation between morals and food, that he made a wrong statement. If that same wise intellect can only carry this knowledge of the relation between food and morals into the heads of his hundreds of thousands of readers; if he can teach them that a frying-pan in the hands of an artist is an instrument for developing good citizens, we shall have better cooks at the upper end of society, who will be willing to struggle to secure a knowledge of cooking by the pupils in the public schools for the lower end of society and the great untrained middle classes, and the country will be redeemed.

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"Do you see that thing on the wall there? Above the clock? That thing with ribbons on it?" "Yes; what is it?" "That's a match-receiver. It is intended to receive burnt matches. For instance, suppose I use a match. I extinguish the match and put it on the table. Then I go across the street and borrow a stepladder. I bring the stepladder into the room, move the sofa away from the wall, plant my stepladder, and carry that piece of burnt match up the ladder and drop it into the receiver. Then I come down from the ladder, put the sofa back in its place, take the stepladder home, and there you are. I tell you, it's a great thing to have these handy little articles around the house.—*Chicago Record*

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